

# **Secrets of Time**

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## Preface

The overall purpose of this book is to portray the Sovereignty of God in history. If that goal is reached, you should conclude the reading of this book by saying, “*What a great God we have!*” Or, as Paul would say, “*O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!*” (**Romans 11:33**)

My secondary purpose is to give you an overall view of the structure of history as viewed from a Biblical perspective. Everything is orderly. Nothing happens by accident. Men do not determine history; God does. Nations rise and fall according to His decrees, as Nebuchadnezzar discovered the hard way in the 4th chapter of Daniel. No monarch stands above the Law of God, nor can he withstand the irreversible judgment of God when the day of his visitation has arrived.

A third purpose—and certainly not the least important—is to instill within your heart a burning desire to know God more, to be more fully conformed to His Image and Likeness, and to catch the vision of the Feast of Tabernacles.

We stand today at the threshold of the Tabernacles Age. The Passover Age began with Israel’s Exodus from Egypt on the day of Passover and ended at the Cross. The Pentecost Age began in the 2nd chapter of Acts and ended 40 Jubilees later on the day of Pentecost, May 30, 1993. We are now in the transition into the great Tabernacles Age, which will last a thousand years. It is the great Rest Year, the Sabbath Millennium, during which time there will be an overcoming Remnant who exercise great authority in the earth, whose Word will fully reflect the Mind of their heavenly Father. (See **Appendix C**.)

I hope that you will be challenged and inspired to seek to press into that place of full Sonship and Daughterhood, leaving behind that which we have seen and known in the past, looking only to Jesus, the Author and Finisher of our faith.

—Dr. Stephen E. Jones

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# Chapter 1: Grace in the Law of Jubilee

The law of Jubilee is the legal foundation of grace. While some disparage the law of God, thinking it is somehow in opposition to love or grace, the law actually establishes grace. There is a law of faith (**Rom. 3:27**), and by it “*we establish the law*” (**Rom. 3:31**).

There is also a “*law of the spirit of life in Christ*” that overcomes the “*law of sin and death*” (**Rom. 8:2**). While many today think of law as evil, unjust, fleshly, and unspiritual, Paul says that the law of God is “*holy, and just, and good*” (**Rom. 7:12**) and even “*spiritual*” (**Rom. 7:14**). Paul says that his flesh serves the law of sin, but his mind serves the law of God (**Rom. 7:25**). Paul does not grumble about having to obey the law of God. He says “*I delight in the law of God after the inward man*” (**Rom. 7:22**), which is his spirit. I often wonder how it is that Christians do not always share Paul’s sentiment.

## Justification Before the Law

Sinners who come before God’s throne either receive grace (justification) or suffer the judgment of the law. This simply means that the sinner must know how to legally appeal his case before the throne (the bar of justice in the divine court). Since we are all sinners worthy of judgment, that is what we will receive unless we know the lawful way to obtain grace. Grace means acquittal or forgiveness in spite of the crimes (sins) we have committed.

When the charges are read to us in God’s court, how will we plead our case? Many Christians will tell the Judge, “Your Honor, there is no law against those sins; don’t you recall that you repealed those laws at the Cross? ‘*Where no law is, there is no transgression*’ (**Rom. 4:15**). You cannot judge me, because all laws were repealed, thus all things are now lawful.”

The Judge may answer you like this: “I told you that I came *not* to destroy the law, but to fulfill it (**Matt. 5:17**). I told Paul that I did *not* make void the law through faith (**Rom. 3:31**). I told John that sin is still the transgression of the law (**1 John 3:4**). I have always told you that I would judge sin. Did you really think you could continue in sin that grace may abound (**Rom. 6:1**)? Never did I make sin lawful. I only changed the forms by which men may obtain grace when they sin. Depart from me, ye workers of iniquity (lawlessness).”

To obtain grace, a sinner must answer in a way such as this: “Your Honor, I admit that I am a sinner, that I am guilty as charged of violating your law. I repent of my lawless attitude, thinking I could sin with immunity. I confess that you are just in all your ways and may justly sentence me to death (**Rom. 6:23**). However, Jesus already paid the full penalty for my sins, and I have accepted His provision. The law is thus fully satisfied, for my debt has been paid.”

The Judge will answer: “Let the record show that this man’s sins have already been paid for in full. Therefore, this court extends grace to him and releases him. He is no longer under the law, but under grace. Go and sin no more.”

If a criminal shows no remorse or repentance for his sins and thinks that he somehow has a license to sin with immunity, God will not extend grace to him. He is attempting to obtain grace in an unlawful manner—by putting away the law. The Bible calls this “lawlessness” (Greek *anomia*). God does not acquit the guilty by repealing His law; He acquits by upholding the law and paying its full penalty Himself. Never was the law upheld and respected more than when Jesus died on the Cross to pay the full penalty that it had prescribed for our sins.

## Has Any Part of the Law Been Put Away?

Your view of the law will determine your view of sin. Many Christians believe that God legalized all sin; others believe that He legalized only certain sins, but upheld a few—the Ten Commandments. Either view is what the Bible calls a “lawless” attitude. No laws were repealed; but some did change form. No longer is it necessary to sacrifice a lamb at the Temple to receive forgiveness of sins; we now present the Lamb of God to the court as penalty for our sins. No longer do we purify with blood or water; we are made pure by the blood and water that came out of Jesus’

side at the Cross. No longer do we need to go to temples of stone and timber, for now God inhabits our bodies as Temples of the Holy Spirit. In each of these cases, we do not violate the law; we merely fulfill its requirements in a different and better manner.

As a general rule, the moral laws remained intact. Only the means of Justification or purification from sin were altered. The things done in the Tabernacle or Temple were changed, but all the laws dealing with our fellow men outside the Tabernacle or Temple have remained to define sin and make sin sinful. There is no crime unless there is a law to make it a crime.

This does not mean that anyone is obligated to obey the Jewish laws. Jewish law is talmudic, rather than biblical. Talmudic law is what Jesus called “*the tradition of men*” (**Mark 7:8**) or “*the tradition of the elders*” (**Matt. 15:2**). These were Jewish *interpretations* of the law which were not only incorrect, but they actually rendered God’s law void. Jesus had harsh words for the Pharisees for putting away God’s law through their traditions.

Jewish laws do not necessarily define sin according to God’s law. The lawyers in Jesus’ day were doing then what many lawyers have always done. They search for loopholes to justify their clients or to benefit themselves. They often care little for the spirit of the law (the lawmaker’s intent and purpose for the law), but redefine the letter of the law to suit themselves. We have the same problem today in America. The Constitution says one thing, but the lawyers and even the Supreme Court have reinterpreted it to suit their own views and benefit their clients. For example, the separation of Church and State originally was intended to keep government off the backs of churches; now they say that it means churches cannot involve themselves in governmental matters or speak out against immoralities and injustices that have been legalized by lawmakers.

Jesus put away many Jewish legal interpretations because they made void the law of God. But Jesus never once put away God’s law. He knew the intent of the Lawmaker, and He gave its interpretation according to what His Father intended from the beginning.

### **Under the Law: What Did Paul Mean?**

Paul says in **Romans 6:14–15**,

**<sup>14</sup> For sin shall not have dominion over you; for ye are not under the law, but under grace. <sup>15</sup> What then? Shall we sin, because we are not under the law, but under grace? God forbid.**

Many Christians do not understand Paul’s terminology. Some say that “under the law” refers to an obligation to keep the law. But if we are no longer obligated to keep the law, then why does Paul forbid us to sin? Sin is always defined as violation of the law in Paul’s writings, and indeed throughout the Bible. **1 John 3:4** says,

**<sup>4</sup> Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.**

John’s statement is in full agreement with Paul’s view, where he says that “*by the law is the knowledge of sin*” (**Rom. 3:20**) and “*I had not known sin, but by the law*” (**Rom. 7:7**). The law defines sin. So how is it that Paul seems to contradict himself in **Romans 6:14**? Is he really telling us that we now have no responsibility to keep the law, i.e., to refrain from sinning?

The phrase “under the law” refers to *the Law’s attitude toward you*, not your attitude toward the law. A sinner who is convicted of sin (crime) is “under the law,” and the law will stand over him to force him to pay restitution to his victims. A sinner who has been released from his sentence—either by paying the debt in full, or working it off, or having a near kinsman redeem him from debt—is “under grace.” In such a case, the court closes his case, because it has no further work to do and has no further interest in him. The law has no jurisdiction over those who are under grace. It only gains jurisdiction when a person commits a crime (sin).

For example, if a thief has been convicted of stealing \$1,000, the law of God would sentence him to restore to his victim double (**Ex. 22:4**). If he did not have the \$2,000 to repay his victim, he would have to work off his debt for a length of time determined by the judge. If the thief were sentenced to work 60 days, this would mean that the thief is “under the law” for 60 days. When his sentence is complete, he is brought back to the court, where it is determined whether or not he did indeed work off his debt. The judge reviews the case and pronounces him “under grace.” The man is no longer considered a thief, for his debt has been paid.

The law convicts all men of sin. But as Christians, we are not “under the law.” Why? Because Jesus paid the debt for us, and the law was satisfied. What then? Shall we continue in sin just because Jesus was good enough to pay off our debt? Of course not! Shall we continue in sin because we are no longer under the law but under grace? God forbid! Christians need to know that grace is not a license to sin. Grace is only the condition of someone whose sin-debt has been paid, so that the law no longer has occasion against him. The definition of sin has not changed, nor has God ever given man the right to redefine sin. God has given us His law to give us the knowledge of sin, if we will take the time to study it. Once we know and understand the law, the conscience can discern *how to apply the law of God properly to one’s personal life*.

## The Law of Redemption

In the Bible, all sin is reckoned as a debt. When a man sins, say, by stealing, the law reckons his sin as a debt to be paid to his victim. This is called restitution. The principle of redemption must be understood within the same context. To redeem someone is to redeem their debt note. Jesus came to redeem us from our sins. That is, He paid the full payment of restitution required for our sins. As our Redeemer, He has certain rights prescribed in **Leviticus 25:47–53**,

**<sup>47</sup> And if a sojourner or stranger wax rich by thee, and thy brother that dwelleth by him wax poor and sell himself unto the stranger or sojourner by thee, or to the stock of the stranger’s family; <sup>48</sup> After that he is sold he may be redeemed again; one of his brethren may redeem him: <sup>49</sup> Either his uncle or his uncle’s son may redeem him, or any that is nigh of kin unto him of his family may redeem him; or if he be able, he may redeem himself. <sup>50</sup> And he shall reckon with him that bought him from the year that he was sold to him unto the year of Jubilee; and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him ... <sup>53</sup> And as a yearly hired servant shall he be with him [the kinsman-redeemer]; and the other shall not rule with rigour over him in thy sight.**

The law here tells us that a debtor always has the right to redeem himself, and a near kinsman always has the right to redeem the debtor. In these cases, the master who has a debtor in servitude to him has no option but to allow the redemption to take place. However, if the would-be redeemer is *not* a near kinsman, then he does have an option. This is why it was so important for Jesus to come as a near kinsman. He did so on two levels: (1) “*He took on Him the seed of Abraham*” (**Heb. 2:16**) in order to redeem the House of Israel; and (2) He took upon Himself flesh and blood (**Heb. 2:14**) in order to be a near kinsman to mankind in general. Thus, He can deliver all “*who through fear of death were all their lifetime subject to bondage*” (**Heb. 2:15**).

The debtor who is redeemed is to serve his redeemer “as a yearly hired servant” (**Lev. 25:53**). In other words, the redeemer buys the servant’s debt note. The servant simply changes masters and now works for his near kinsman. He is not free in the absolute sense, even though he has been redeemed. Paul appeals to this law in Romans 6, right after telling us we should not continue in sin just because we are under grace. Continuing in that passage, we read:

**<sup>16</sup> Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? <sup>17</sup> But God be thanked, that ye were the servants of sin [the stranger that waxed rich by us], but ye have obeyed from the heart that form of doctrine which was delivered you. <sup>18</sup> Being then made free from sin [the foreign master], ye became the servants of righteousness [Jesus Christ and His law]. <sup>19</sup> I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity;**

even so now yield your members servants to righteousness unto holiness. <sup>20</sup> For when ye were the servants of sin, ye were free from righteousness ... <sup>22</sup> But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Sin was a harsh taskmaster while we were apart from Christ. But our near Kinsman, Jesus Christ, came to redeem us from the debt that we could not pay. He redeemed our debt note, and so now that we are made free from sin—the taskmaster—we have “become servants to God” and are expected to follow His law. In our obedience to His law, we are “servants to righteousness,” and we have “fruit unto holiness, and the end everlasting life.”

Therefore, we conclude that the law is still highly relevant to Christians. It was not put away or destroyed by grace when Jesus redeemed us from Master Sin. Instead, Jesus redeemed us according to the righteous law of redemption, and by that same law, we are now servants of God, subject to His law. Let us discard the notion that we are now totally free to do as we please according to what *we* think is right or wrong. We should indeed follow our conscience, but only insofar as it is saturated with the Word. If our conscience has been “seared” (1 Tim. 4:2) by the spirit of lawlessness, it will not serve us properly in discerning right from wrong.

## The Law of Jubilee

Leviticus 25 explains the law of Jubilee as well as the law of redemption. If a man in Israel lost his land through poverty and debt, he had to work for others to repay his debt. But no matter how far into debt he went, he would always return to his land inheritance at the end of the Jubilee cycle. **Leviticus 25:54** says,

**<sup>54</sup> And if he be not redeemed in these years [of servitude], then he shall go out in the year of Jubilee, both he and his children with him.**

This is grace at its highest level. No man can go so far into debt that he cannot be redeemed by grace in the end. The Jubilee not only allows it; *it demands it*. We know that there are many who have *not* appropriated the redemptive grace of Jesus. What is to become of them? Are they doomed to remain in bondage to Master Sin forever? No. The law has a “statute of limitations” on sin and debt bondage. This is the law of grace. It is manifested and demanded by the law of the Jubilee, so that even if they are not redeemed during those years of servitude, they must be set free at the Jubilee purely by an act of grace.

This is an outrageous statement to those who have been taught that God will punish men without end and without any hope of a final redemption. It is ironic that those who believe in grace at the expense of the law of God are less merciful in their outlook toward sinners than those who know the law of Jubilee and how it establishes true grace. Paul knew about this principle, however, and thus he wrote that all of Creation is groaning in travail, awaiting the manifestation of the Sons of God. All Creation lives in hope for the Great Jubilee of Creation. But to deal with this further in this present study would be a tangent. I would simply refer you to another book of mine, **Creation’s Jubilee**, available upon request (\$15 each, postpaid).

## The 490 Times of Forgiveness and Grace

In **Matthew 18:21–22**, we read,

**<sup>21</sup> Then came Peter to Him and said, Lord, how oft shall my brother sin against me and I forgive him? Till seven times? <sup>22</sup> Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven [490 times].**

Jesus was revealing what we call the “law of Blessed Time,” which governs the patience, forgiveness, and grace of God. Because of this law, God does not strike people dead immediately when they sin (even though we too often wish He would do so, particularly when we are the victims of injustice!).



Note the Jubilee connection. The number 490 is a period of ten Jubilees. This is the basic unit of measure in long-term Bible prophecy. It surfaces only three times in the Bible: **Genesis 4:24**, **Matthew 18:22**, and **Daniel 9:24**. Yet all of history is measured in Jubilees and 490-year periods, because this is the basis of God's prophetic calendar. The final Creation Jubilee is ultimately the goal of history and the subject of prophecy.

As we will see in **Chapter 2**, the year 1986 A.D. is the 120th Jubilee from Adam. In terms of Creation, it is the end of six days of a Creation week—5880 years of chronology, but 6,000 years of “legal time.” In one sense, we have already entered into the first Creation Sabbath millennium. The reason this Jubilee is not yet fully manifest will be discussed in a later chapter, but the Scriptures speak plainly of this seeming discrepancy, telling how God will resolve it.

For now, however, let me just make the point that this is only the first sabbath millennium of seven, leading to the great Creation Jubilee. All of Creation presently groans in travail awaiting the manifestation of the Sons of God (**Rom. 8:19**). The Sons of God will manifest first, followed by the Church, and finally all of Creation will be freed into the glorious liberty of the children of God. But every man in his own order, as Paul says. The details of this plan are shown in my book, **Creation's Jubilee**.

The Creation itself, I believe, will be set free by the law of Jubilee after 1000 Jubilees have passed. This will be 50,000 years of legal time, but only 49,000 years of chronology (1000 x 49). This is the Jubilee on the Creation level, which is the highest and most far-reaching level. It will affect all of Creation.

### **Jesus' Parable of Forgiveness (Jubilee)**

When Jesus told Peter to forgive 490 times, He immediately told a parable to illustrate this principle (**Matt. 18:21–35**). This is a very important parable, since it provides the keys to how God has worked with whole nations and the Church throughout history.

A certain king had a servant who owed him 10,000 talents, a huge debt. When it came time to foreclose on the debt (after 490 days) the servant begged for mercy, and the king forgave the debt. However, that same servant then confronted his neighbor who owed him a small amount of money. The neighbor begged for mercy, but the man would not forgive the debt. Instead, he threw his neighbor into prison and sold his family into bondage to pay the debt.

When the king heard of this, he canceled the mercy and grace which he had previously extended to his servant. He threw him into prison until the full debt of 10,000 talents should be paid. The moral of the story is given in **Matthew 18:35**,

**<sup>35</sup> So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.**

Jesus was not really talking about monetary debts, but about “trespasses,” or sins. This is one of many New Testament passages where we see how sin is reckoned as a debt. The servant with the huge debt represents a great sinner. Any time someone secures a loan, the debt note is dated, so that both parties know when it comes due. Since this parable is an illustration of the principle of “seventy times seven,” one might say that the debt had to be paid after 490 days.

The certain king was obligated to “forgive” the debt for that specified amount of time. We call it a “grace period.” The grace period is the time allotted to repay the debt. It ends with the time of reckoning the accounts and possible foreclosure. But this is also a parable showing us how the principle of Jubilee works in a very practical sense. In fact, this is a Kingdom parable, showing us how God dealt with Israel and Jerusalem. I will explain this shortly.

### **Peter's Lack of Understanding**

When Peter asked if he should forgive seven times, he showed that he did not understand the Jubilee principle. There are three “rests” in the law: the 7th day, the 7th year, and the Jubilee (7 x 7 years). The seventh-day rest is the most

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fundamental level of rest. All servants, and even animals, were to be given a day of rest. This included those servants who were debtors.

The seventh year was a land rest, when no one was allowed to sow or reap (**Lev. 25:4–5**), except that the poor could eat what grew of itself (**Ex. 23:11**). The oxen were given a rest. All Hebrew servants were sent home and given a year's vacation from servanthood (**Ex. 21:2**). It is like suspending the payments on a debt note for a year in order to give employees a true rest. Without that suspension of payments, the employees would be forced to continue working throughout the rest year in order to make their payments.

However, the servants who had sold themselves for debt, or sinners who had been sold by the court to repay their victims, may have to return to their servanthood after the rest year. They would work six years and rest the seventh. While this “seventh-year rest” is greater than a weekly sabbath rest, it is still not the greatest rest. The greatest rest is the Jubilee, when all debts are canceled and every man returns to his inheritance. The Jubilee ends all servitude, and all men are able to begin again with a clean slate, debt free.

In the first two rests, the debts are held in abeyance for either a day or a year. They are “released” temporarily, but are not forgiven fully. The Jubilee after 49 years is when all debts are permanently released.

In Jesus' day, the people had been observing the weekly rest day and the seventh-year rest ever since their return from the Babylonian captivity in 534 B.C. So they understood the principle of forgiving seven times. But Peter did not carry that principle to the Jubilee level of seventy times seven (490). They had never made that principle a part of their daily lives, and so they did not understand its application on the highest level. Jesus took it not only to the level of the 49-year Jubilee cycle, but to the 490-year cycle of ten Jubilees. He did this to reveal a hidden principle of Bible prophecy that most do not comprehend today.

Every student of Bible prophecy is familiar with Daniel's 70 weeks (490 years). But because few know its underlying basis in the laws of time, they do not fully comprehend the purpose of a 490-year cycle. We have already seen how this parable applies to our personal lives in the area of forgiveness. But this personal application certainly does not exhaust its significance. It is also the key to understanding how God deals with nations on a corporate level.

## **God's Obligation to Forgive the Nation 490 Times**

When an individual Israelite trespassed against God or became unclean for any reason, he was required to go to the Temple and offer a blood sacrifice to atone for his sin. The animal's blood was poured out under the altar, depositing the man's sin there, and the priest covered it with the dust of the ground. Throughout the year, as more and more Israelites did this, the Temple became more and more defiled by the sins on its grounds. And so, once a year, on the Day of Atonement, the High Priest was to make a sacrifice and take some of its blood, bringing it into the Holy of Holies to sprinkle it upon the mercy seat of the Ark. In so doing, he obtained atonement, forgiveness, and mercy for the nation.

God forgave the nation of Israel once a year, or 49 times every Jubilee cycle, or *490 times every ten Jubilees*. Jesus knew that under normal circumstances, God would forgive the nation 490 times before reckoning the account to determine whether to give them an extension of grace. Thus, to illustrate His answer about forgiving 490 times, Jesus began the parable in **Matthew 18:23–24** by saying,

**<sup>23</sup> Therefore is the kingdom of heaven likened unto a certain king [God], which would take account of his servants. <sup>24</sup> And when he had begun to reckon ...**

In other words, the king (God) had forgiven 490 times over a period of 490 years, and it was time to reckon the account. Under normal circumstances, He was obligated to forgive the nation 490 times before reckoning the national debt (sin). However, without understanding the connection between the 490 times of forgiveness and the king's time of reckoning, most people have missed this very important way in which God deals with nations. Worse yet, they are

unable to understand the purpose of a 70-week period, particularly that which Daniel prophesied. This lack of understanding is calamitous, since Daniel's 70 weeks is the foundation of most modern Bible prophecy teaching.

Exactly how all of this applies to Daniel's 70 weeks will be treated in a later chapter. In order to understand the timing of Daniel's 70 weeks, one must see how and when it began and ended. Unfortunately, so many theories have been taught over the years whose proponents did not comprehend the basic purpose of a 490-year period, we will have to lay many foundations of historical and biblical events before we can construct a proper understanding of that prophecy.

## **Blessed Time, Judged Time, and Cursed Time**

As a matter of convenience, I use the term "Blessed Time" to describe the 490-year grace period leading to the Jubilee. The ten thousand talent debtor in Jesus' parable represents the nation of Israel when we apply this principle on a national level.

In studying biblical history, I learned about two other major time cycles closely related to Blessed Time. In comparing these three cycles, it is apparent that Blessed Time (490 years) is the grace period that God gives to a nation that is basically obedient to His law. In other words, it is applicable to God's "servant." The debtor in Jesus' parable is called the king's "servant," and therefore the king does not foreclose until the end of 490 times of forgiveness.

However, not all nations even make the attempt to serve God and cannot rightly be called "servants." Nations which for one reason or another become liable for obedience to God's law, but which remain blatantly rebellious and disobedient, are not given a full grace period of 490 years. Instead, their grace period is shortened to 414 years, which is a cycle I call "Cursed Time." It is important to understand that Cursed Time is actually a grace period, in which God allows a nation 414 years of grace before foreclosing on its debt to the law. The basic principle governing it is the same as Blessed Time; the only difference is that it is 76 years shorter.

There is a third grace period for a nation that is *obedient, but late*. I call it Judged Time, a period of 434 years (i.e., 62 "weeks"). This time period is applicable specifically to the nation of Israel and Judah from their Jordan crossing to the Babylonian captivity. Israel was supposed to enter the Promised Land after being in the wilderness for less than two years. Ten of the 12 spies gave an evil report, causing the people to lose faith. Because of their disobedience, God prohibited them from entering the land for another 38 years. Thus, they entered the land *late*, after spending 40 years in the wilderness. Because of this, God would reckon their account on 434-year cycles, rather than giving them a full 490 years. This I will show in more detail in a later chapter.

When Israel was given the law at the foot of Mount Sinai, the day was thereafter commemorated as the Feast of Pentecost. Approximately 490 days later was the 50th Jubilee from Adam, when the 12 spies gave their report. If Israel had believed Caleb and Joshua and entered the Promised Land at that time, they would have entered on Blessed Time. Not only would their decision have been made on a 490-day cycle, but they would have returned to their inheritance on the 50th Jubilee from Adam (50 x 49 years).

Unfortunately for Israel, in entering the land late, their grace period was shortened to just 434 years. A study of chronology proves this, revealing not only the purpose of Judged Time, but also two distinct ways in which God has reckoned Israel's account in the past. Understanding these Bible principles gives us a wealth of knowledge of God's ways, which Paul said are "*past finding out*" (**Rom. 11:33**). While I realize that we cannot possibly comprehend all His ways this side of the glorified body, I note that God "*made known His ways unto Moses*" (**Ps. 103:7**). The possibility of knowing at least some of God's ways encourages us to know Him better.

## **Why Was Grace Conditional Upon Forgiving Others?**

In the parable of **Matthew 18:21–35**, the servant who refused to forgive the debt of his neighbor found himself likewise no longer forgiven of his 10,000 talent debt. How can this be?

To many preachers, this is one of those “hard passages” in the Bible, because they attempt to relate it to one’s salvation. In so doing, they end up teaching that if we as Christians do not forgive all those who have wronged us, then we will lose our salvation. The problem with this view is that essentially it demands perfection, and thus puts a burden upon Christians that they are unable to bear. If such a view were correct, who then could be saved?

Christians should certainly learn to forgive, but this is not a quality that Christians always manifest immediately upon their conversion. The ability to forgive is easy only for those who have never been wronged in major ways. For the majority, however, forgiveness is possible only over a period of time as the Holy Spirit works in their lives. Bitterness and unforgiveness do not disappear automatically with salvation, nor should one’s Justification be attached to one’s ability to forgive or eradicate years of bitterness in one’s heart.

Justification is by faith alone. After one is Justified, then God begins to work in the heart of the Christian to root out the works of the flesh, the bitterness, the unforgiveness. This is part of the Sanctification process, not Justification. Jesus’ parable is therefore not teaching us about how to “stay saved.” It is not about “falling from grace.” It is

showing us the difference between the Overcomer and the Christian in general. For a full discussion of this, see either **Creation’s Jubilee** or my three-part series of smaller booklets: **The Purpose of Resurrection, The Barley Overcomers, and The Wheat and Asses of Pentecost**.

### **Jerusalem is the Unforgiving Servant**

As I said earlier, this parable in Matthew 18 is a Kingdom parable. No doubt Jesus had Jerusalem in mind when He gave this parable, because the servant who owed 10,000 talents fits precisely with the way God dealt with Jerusalem in Jeremiah’s day.

Six hundred years before Christ, when the king of Babylon was getting ready to lay siege to Jerusalem, the invasion was God’s way of foreclosing on their debt note. Their “grace period” had run out, and judgment was impending. In Jeremiah 34, we find that Jerusalem then prayed to God, asking for mercy, even as the debt-laden servant did in Jesus’ parable. And so the Word came to Jeremiah that gave them the solution. If they would but heed this Word, God would get rid of the Babylonian armies, and the city would be spared. God would not foreclose upon Jerusalem, and He would not command that they and their households be sold into bondage. The Word was that they should declare a rest year—something that they had never done! We read in **Jeremiah 34:8–10**,

**<sup>8</sup> This is the word that came unto Jeremiah from the Lord, after that the king Zedekiah had made a covenant with all the people which were at Jerusalem: to proclaim liberty unto them, <sup>9</sup> That every man should let his manservant, and every man his maidservant, being an Hebrew or a Hebrewess, go free; that none should serve himself of them, to wit, of a Jew [Judahite] his brother. <sup>10</sup> ... then they obeyed and let them go.**

What a tremendous day that was! All the bondmen and bondmaids were released from their debt and servanthood! Jerusalem issued an official proclamation releasing all the servants. God was then in a position to forgive Jerusalem her debt to the law as well. God would send the Babylonians home, and the people would remain free. Unfortunately, their obedience to God was only skin deep. We read in the next verse (**Jeremiah 34:11**),

**<sup>11</sup> But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.**

In other words, the people of Jerusalem acted like the unforgiving servant in Jesus’ parable. They had been forgiven a huge debt of sin, but they could not forgive their neighbors of their small debts. As a consequence, God’s grace came to an end. No extension of grace was given to them. God canceled their Jubilee and sold them into bondage for the next 70 years. The unforgiving servant was sent to debtor’s prison to pay off his 10,000 talent debt until the last farthing should be paid.

In a later chapter, as I deal with that time of history, I will be able to show the timing of this event in Jerusalem's history and how they came to owe God 70 years. But for now, we need to focus upon the general principle of forgiveness and the Jubilee, showing how this works in our own personal lives.

## The Overcomers are the Forgivers

If you are one who aspires to be a part of the remnant who will not be sold into bondage at the end of this age, you must know and practice the law of Jubilee in your own personal life. If not, you will be sold into a kind of captivity, and like Israel under Moses, you will “die in the wilderness” (**Num. 26:65**) without receiving the promised inheritance in the First Resurrection. You will not necessarily die physically, but you will not inherit life in the “Barley Harvest.” You may inherit a land inheritance in the Kingdom, but you will not receive the “land” inheritance lost in Adam—the glorified body. Those who are not glorified at this first appointed time must await a later Resurrection at the close of the Tabernacles Age.

The remnant of Overcomers is not a group of super-spiritual supermen and superwomen. It does not require great intelligence or great spirituality to become part of this group. (Please, no stones just yet!) You do not have to be a great prophet, or win thousands of souls for Christ, or perform great miracles. There is only one requirement: *learn to forgive your debtors*. The key is obedience to the law of Jubilee. We are told in **Matthew 6:14–15**,

**<sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**

Paraphrasing this, if you practice the Jubilee principle toward others, God will do the same with you. And particularly at the end of the final 490-year grace period of the Church, when He reckons the accounts of the Church, those who cancel all debts of others will be released of all their own debts, that they may return to their true inheritance—transfiguration and immortality—in the First Resurrection. The biblical patterns of Israel's feast days indicate that the Resurrection will occur at the Feast of Trumpets of some year, even as Passover prophesied of Jesus crucifixion, and Pentecost foretold of the Spirit's coming in Acts 2.

We do know that the Church Age lasted 40 Jubilees, from 33 A.D. to 1993 A.D. This is also four periods of 490 years. The Church's critical moment of visitation thus came in 1993 AD, at which time they were disqualified, and the mandate to bring forth the Kingdom was passed to the Overcomers. But we are getting far ahead of ourselves.

Old Jerusalem's history is the pattern toward the New Jerusalem. Old Babylon's history is the pattern toward Mystery Babylon in our day. If you want to be part of the remnant company of Overcomers, read Jeremiah 34 and Matthew 18. That is what these passages are all about.

Jerusalem was ungodly all their days. They stoned the prophets and set up idols in their hearts continually. Yet when it came to the end of their grace period, it all came down to one issue: would they release all those who had wronged them? Would they do like Jesus did on the Cross, praying, “*Father, forgive them*”? Would they do as did Stephen, the first martyr, who, as he was being unjustly stoned, prayed, “*Lord, lay not this sin to their charge*” (**Acts 7:60**)?

In **Matthew 6:12**, Jesus taught us to pray, “*And forgive us our debts [transgressions] as we forgive our debtors [those who transgress against us].*” Those who sin against us are indebted to us, according to God's law. We are their creditors. If we retain their sins against us, they are retained; and if we release their sins, they are released (**John 20:23**).

In other words, if we insist upon pressing charges against those who wrong us, God will back us as our attorney (Greek, *paraklete*, **1 John 2:1**), because the law is always on the side of justice. If we decide to drop all charges and forgive the offenses of others, God will drop all charges against them as well. When Jesus and Stephen dropped all charges, these were not just empty words. They were spoken as decrees in the court of the highest heaven, and God did indeed drop all charges.

As in the days of Jeremiah, we today are given an identical choice, which will determine whether we escape the sword of Babylon or not. We may either retain the debts of men by holding grudges against them, or we may declare a Jubilee over all our debtors.

What a marvel that God would make it so simple that *anyone* could become a part of the remnant of Overcomers! Until I read Jeremiah 34 and Matthew 18, I thought I had to attain some sort of quasi-sainthood as the Church defines it—yet all my works, my education, even my faith only proved to be filthy rags. Everything I did seemed only to prove I was unfit.

Qualifying for remnant status is *not* a matter of works, no matter how good those works are. You will not qualify by working miracles, or by spending long hours in prayer daily, or by disciplining yourself to read the Bible for many hours a day. Miracles are good, and it is even better to pray and read the Bible. This may be the road to a better understanding of the Word, which is certainly helpful, but it is not the path to remnant status. You were not saved by disciplining the flesh; neither will you be *perfected* by disciplining the flesh. **Galatians 3:3** says,

**<sup>3</sup> Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?**

This is good news for all Christians except those who are proud to be called Doctors of Theology or Great Men of Faith, those who love to look down from their lofty towers of super-spirituality and thank God that they are not like other men, or those who practice strict asceticism and live austere lives to “buffet the flesh” and make it spiritual.

Such men will find the law of Jubilee to be an offense, because the doors to remnant status are thus thrown open to even the lowliest of Christians. They need no degrees in theology, they need not be called Pastor or Reverend, they need not write newsletters or books, they need not be on the radio or TV preaching the gospel to the world.

The remnant people will be ordinary housewives, little old grandparents, children, men living and working in the real world—people who do not have a call to go to Bible College, start ministries, or preach great sermons. They are poor people who must work for a living and simply do not have the time to read their Bibles prayerfully four hours a day.

It is time we take the Kingdom out of the hands of the “Great Men of God” and bring the Kingdom down within the reach of the little people. Of such is the Kingdom of Heaven.

## **How to Keep the Jubilee**

People are always people. We are the same as our forefathers in Jerusalem in the days of Jeremiah, who were able to forgive their debtors one day, but take it all back the next. It is very easy to forgive, and most people do so—until the next time their neighbor offends them. Suddenly, all the old offenses are brought up again!

Many will forgive a neighbor to his face, but then gossip about the situation behind his back, making sure everyone knows what a stinker he is—and how innocent they are, by way of contrast. So long as we do this, we have no right to condemn the people in Jeremiah’s day for taking back their forgiveness and bringing their servants back into bondage. We are just as guilty as they ever were. Man’s nature has not changed at all.

I’m sorry—*did I say this is easy*? No, it is simple, but not easy. Anyone can qualify, but few will. Some are busy disciplining the flesh to qualify as an Overcomer. I admire their self-confidence, even if it is temporary. But the vast majority have given up before they started. Few realize that it is only a matter of learning the art of grace, and that God is busy teaching this to us every day by giving us people to forgive.

Grace is an art. Why does God send trouble your way? Why does He allow people to offend you? To give you opportunity to learn the art of grace. As a Christian, you have been enrolled in God’s school, and the prime course of study is *Grace 101*. Most of us flunk the course year after year. Instead of learning grace, we learn bitterness, which makes us as profane as Esau. In casting aside grace and forgiveness, we likewise cast aside our birthright, selling it



for a mess of pottage made from the root of bitterness. We prefer harboring petty resentments, instead of forgiving, as God did for us. Profane people will not be of the remnant group.

Esau thought he got a bad deal from God. He knew it was Jesus who stripped him of the birthright, which he felt was rightfully his. His descendants have resented and hated Jesus ever since, and have striven to regain that lost birthright by force and cunning. This bitter attitude characterized Esau. **Hebrews 12:15** says,

**<sup>15</sup> Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.**

Probably the most subtle problem in our subconscious mind is our bitterness and resentment against Jesus for allowing us to go through troubles and trials. We think we deserve better, particularly if we have “decided to follow Jesus” and are doing the best we can. We think God owes us something for our decision, as if we were kind enough to become God’s servants.

The night God revealed Jeremiah 34 to me, my wife and I had a long talk. It came to light that we thought God owed us a better living, since He had taken away my job, preventing me from earning my own living. While God was always faithful to provide enough to pay all the bills, feed, and clothe our family of seven, there were always extras that we could not afford. Things like medical and dental work, which we felt were necessities. Things like research books for the ministry work and educational tools for the children.

We discovered a hidden attitude that said, “God owes us a living, because we have left all to follow Him; we deserve better than this.” In other words, we found an area where we had not *forgiven God*, but were instead a little bitter toward Him. We had to deal with this more than once until the art of forgiving God became a habit. (Eventually, it becomes part of your nature.)

Others are bitter because God does not heal them. After all, did He not promise to heal all our diseases? He should provide for all our needs, because we are Christians, His servants, His Sons. God owes us! Right? Is not this what most miracle-workers teach you in order to “build your faith?” They seem to think that God *must* heal you, because He owes it to you. Yet the simple fact is that *not everyone is healed*. I do not understand why this is, but I know it is so.

And so this leaves many Christians bitter against God for not providing for all their needs. They take God before the law and insist upon restitution. They exercise their “lawful rights,” holding Him hostage to His Word.

In reality, God has deliberately *not* provided everything promised in his Word, in order to give us opportunity to walk by faith, rather than by understanding. It is also to give us opportunity *to release God from His obligations*, to rest in Him, knowing that no matter what God does, He does all things well. In other words, we are called to declare a Jubilee over God!

God creates a “tension” by promising something and then not delivering upon it—at least not in the time and manner we had expected and wanted. Suddenly, we react in anger and bitterness against God. We are “hurt” that the One who loves us would treat us this badly. But if He had not done this, we could never apply the Jubilee Principle to the most basic problem in human nature—bitterness against God.

Jesus is our prime Example. He was totally innocent, yet He was brought as a lamb to the slaughter. What a terrible injustice He had to endure! We are called to partake of His sufferings (**1 Peter 4:13**). If we would reign with Him, we must first suffer with Him (**2 Tim. 2:12**).

Job is the main Old Testament pattern of suffering. What Job suffered was totally unjust, from man’s point of view. But to his credit, Job did not ascribe sin to God. Instead, he waited and prayed for understanding. When the season of trial was completed, God did give him understanding. Then Job rejoiced, for He then knew another side of God that few had ever seen.

Before Job's trials began, he knew the sovereignty of God as a philosophical or doctrinal position. At the end of his trial, He knew it by personal experience as well. This truth is best expressed in **Job 2:10**,

**<sup>10</sup> What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.**

The average simplistic Christian today thinks that God does only good, and only the devil does evil. Whenever something bad happens or he gets sick, "The devil's after me again." If we are truly the Sons and Daughters of God, we should get to know our Father and His character better than that simplistic view. We need to understand that God has a "left hand" as well.

Joseph learned this lesson in his years of suffering in the dungeon after his brothers sold him as a slave into Egypt. Years later, when his brothers were afraid he would retaliate against them, he told them in **Genesis 50:19–20**,

**<sup>19</sup> Fear not; for am I in the place of God? <sup>20</sup> But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.**

Joseph was an Overcomer. He saw that God had a purpose in all those trials, and it was a good purpose. God could have delivered him at any moment, but He did not. It took years for Joseph to work through his bitterness and to come to a true knowledge of God and His character. But this verse shows that Joseph was not a bitter man. He had overcome. He had not only learned to forgive; he had learned that his brothers had only been part of a great Master Plan of God that would result in saving many people alive.

If we can learn to release God of His (temporary) injustices toward us, we can release the sin-debt that any man owes us. This is the real secret of the Jubilee. One who does not understand this has never truly understood the meaning of grace.

Jesus told us what our attitude should be when God appears to mistreat us. **Luke 17:7–10** reads, in the NASV,

**<sup>7</sup> But which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, Come immediately and sit down to eat? <sup>8</sup> But will he not say to him, Prepare something for me to eat, and properly clothe yourself and serve me until I have eaten and drunk; and afterward you will eat and drink? <sup>9</sup> He does not thank the slave because he did the things which were commanded, does he? <sup>10</sup> So you too, when you do all the things which are commanded you, say, We are unworthy slaves; we have done only that which we ought to have done.**

We must have this attitude of humility if we hope to be part of God's remnant people. Only with such an attitude can we avoid blaming God for not providing what He promised in His Word, or for what we feel are legitimate needs. If we cannot forgive God, how can we forgive our neighbor? And if we do not forgive our neighbor, how can we truly celebrate God's Jubilee?

It all begins with our attitude toward God. Let us not be children of Esau, who do his works, but let us be children of God, well seasoned with grace and forgiveness toward all.



## Chapter 2: Basic Bible Chronology

God has given us a revelation of timing. It is not just a boring study of chronology. It is a study of the laws of time by which God judges nations—and individuals. Others before me have discerned long-term cycles in the patterns of history, and I have seen those same cycles manifest in short-term cycles in my own life. A basic knowledge of these cycles has explained many events in my life, some good, some bad, but all to the glory of God.

There are many truths to be discovered and lessons to be learned when you understand how God has dealt with nations in history. Nations have always risen and fallen by the judgments of God, but most Christians see this only in a general principle, if they recognize it at all. Unless you see the *timing* of the fall of a nation, the hand of God remains largely hidden.

It is said that a coincidence is when God does something and chooses to remain anonymous. The biblical way of putting it is found in **Proverbs 25:2**,

**<sup>2</sup> It is the glory of God to conceal a matter; but the honor of kings to search out a matter.**

In other words, God hides His influence in human affairs, and therefore few understand that the fall of a nation is the direct result of God's decree of judgment. But this verse also implies that God will reveal His hand and show His ways to the one who searches with his whole heart. You must, of course, desire to know *Him* more than anything. It must be top priority in your life, and you must be willing to give up all else and endure the pain of forsaking friends and fellow Christians. If the discovery of His ways is worth that price to you, then the possibility of such divine revelation exists.

But before we can understand the laws of time, we must first do a basic chronological study. Unfortunately, this will be the least exciting part of our study, but it is necessary to prove that the dates we will be using are biblically accurate. So if you will bear with me, we will begin.

### From Adam to Noah

The basis of all biblical chronology is Genesis 5, one of those “begat” chapters that few people find important. There is, of course, a running debate as to which biblical text to use: the Hebrew Masoretic or the Greek Septuagint. The Septuagint, begun about 280 B.C., was an official Greek translation of the Hebrew text. Unfortunately, the chronology found in Genesis 5 differs. The Greek text generally adds 100 years to the life of each patriarch before the birth of his son. For instance, the Hebrew text tells us that Adam was 130 when Seth was born; but the Greek text tells us that Adam was 230. This adds up to about 1500 years' difference in the chronologies.

We cannot get into the differences between the Greek and the Hebrew texts of Genesis. Both sides have evidence to prove their cases. The advocates of the Hebrew insist that the Greek translators added extra years to compete with the long (and often outrageous) chronologies of the Egyptian dynasties, designed to make people think they were the original civilization. The advocates of the Greek say that the Rabbis shortened the Hebrew to serve their own purposes. But this is a debate for others. All I know is that the Hebrew works for me, while the Greek does not. I attempted to work with the chronology of the Septuagint at first, but found that it led nowhere, while the Hebrew revealed some very amazing features about the laws of time. So we will use the Hebrew text, as most Bibles are based upon it, including the King James Version.

We read in **Genesis 5:3** that Adam was 130 years old when he begat Seth. Since Adam was unfamiliar with our Gregorian calendar, he did not date things “B.C.” (Before Christ). All things were simply dated according to the creation of Adam. Thus, we say that Seth was born in the year 130, or 130 years from Adam. We will use this biblical calendar until the point where the dates intersect with later historical events that can be correlated with our modern calendar.

If we continue reading in **Genesis 5:6**, we find that Seth had a son named Enos, who was born when Seth was 105 years old. That means Enos was born in the year 235 from Adam, since 130 plus 105 is 235. Here is a simplified table from Adam to Noah:

| <u>Patriarch</u> | <u>Age</u> | <u>Offspring</u>                | <u>Year</u> |
|------------------|------------|---------------------------------|-------------|
| Adam was         | 130 when   | Seth was born in the year       | 130         |
| Seth was         | 105 when   | Enos was born in the year       | 235         |
| Enos was         | 90 when    | Cainan was born in the year     | 325         |
| Cainan was       | 70 when    | Mahalaleel was born in the year | 395         |
| Mahalaleel was   | 65 when    | Jared was born in the year      | 460         |
| Jared was        | 162 when   | Enoch was born in the year      | 622         |

We conclude, then, that Noah was born 1056 years after the creation of Adam, according to biblical reckoning. We read also in **Genesis 7:11**,

**<sup>11</sup> In the six hundredth year of Noah’s life ... were all the foundations of the great deep broken up, and the windows of heaven were opened.**

In other words, the Flood occurred in the year 1656, when Noah was 600 years old.

Note also the life of Methuselah, who has the distinction of living the longest life on record: 969 years (**Gen. 5:27**). As we saw above, he was born in the year 687. This means he would have died in the year 1656—the year of the Flood.

He did not die *in* the Flood, however. We know this from the prophecy of his name. His name means “*when he is dead, it shall be sent.*” It is a prophecy of the Flood. The revelation of the Flood was no doubt given to his father Enoch who named him. It was to be a witness that when Methuselah died, the Flood would come upon the earth. And so it did. Thus, Methuselah must have died just before the Flood.

Incidentally, this also supports the chronology of the Hebrew text. By the Greek text, Methuselah would have died 14 years after the Flood, for it tells us that Methuselah was 167 when his son Lamech was born, and Lamech was 188 when Noah was born, and Noah was 600 when the Flood came. Adding these together, we get 955 years from the birth of Methuselah to the Flood. Yet the Greek text agrees with the Hebrew text in saying that Methuselah lived 969 years. Thus, the Flood would have come 14 years before his death, and the prophetic name that Enoch gave him becomes meaningless. Thus, the name of Methuselah itself provides us with an internal witness that supports the Hebrew version of Genesis.

Furthermore, if Methuselah did not die until 14 years after the Flood, then he must have been on the Ark with Noah. However, this is not possible, since there were only “eight souls” (**1 Peter 3:20**) aboard. Noah and his three sons, with all of their wives, total precisely eight.

## The Transition from Noah to Shem

The chronological record in the Bible is not very precise when we attempt to figure out how old Noah was when Shem was born. **Genesis 5:32** says,

**<sup>32</sup> And Noah was five hundred years old; and Noah begat Shem, Ham, and Japheth.**

The problem is, were these sons triplets born in the same year? Probably not. Ham and Japheth do not carry the genealogy of the birthright (leading to Christ), so the Bible does not concern itself with their chronology. But we must ascertain when Shem was born, because the genealogical calendar is carried through his lineage down to Abraham and to Israel.

Japheth is said to be the elder (**Gen. 10:21**). This means Shem was born at least a year or two later. The only way we can figure his birth date precisely is to go to Shem's son and then figure in reverse. **Genesis 11:10** reads,

**<sup>10</sup> These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the Flood.**

If the Flood occurred in the year 1656, as we have seen, then Arphaxad would have been born two years later in the year 1658. The verse above tells us that Shem was 100 when Arphaxad was born. Therefore, Shem had to have been born in the year 1558, which was 98 years before the Flood. So Noah was 502 years old when Shem was born (1056 + 502 = 1558).

## From Shem to Israel's Sojourn in Egypt

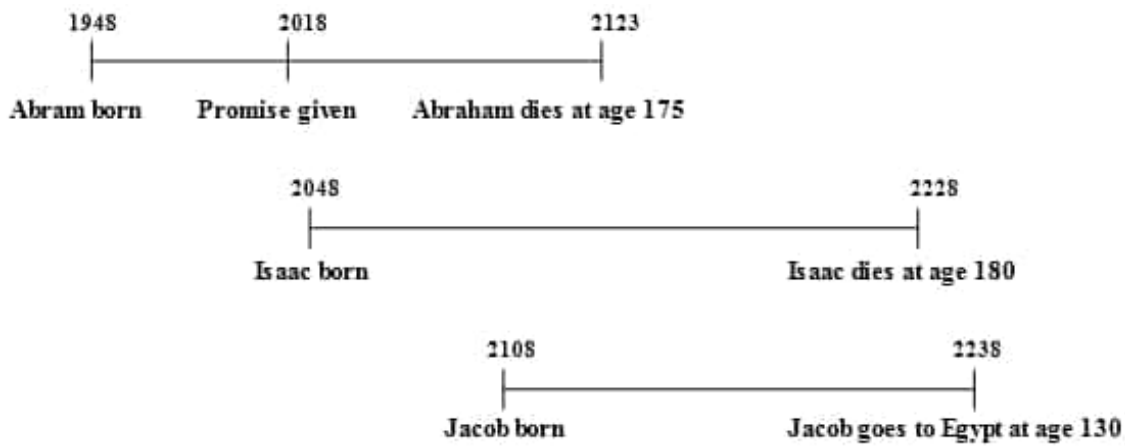
The dates in our next "begat" chapter, Genesis 11, are summarized in the following table:

| <u>Patriarch</u> | <u>Age</u> | <u>Offspring</u>              | <u>Year</u> |
|------------------|------------|-------------------------------|-------------|
| Noah was         | 502 when   | Shem was born in the year     | 1558        |
| Shem was         | 100 when   | Arphaxad was born in the year | 1658        |
| Arphaxad was     | 35 when    | Salah was born in the year    | 1693        |
| Salah was        | 30 when    | Eber was born in the year     | 1723        |
| Eber was         | 34 when    | Peleg was born in the year    | 1757        |
| Peleg was        | 30 when    | Reu was born in the year      | 1787        |
| Reu was          | 32 when    | Serug was born in the year    | 1819        |
| Serug was        | 30 when    | Nahor was born in the year    | 1849        |
| Nahor was        | 29 when    | Terah was born in the year    | 1878        |
| Terah was        | 70 when    | Abram was born in the year    | 1948        |

According to the genealogical chronology of Genesis 11, Terah was born 1878 years from Adam's creation. But here again we run into a snag that has caused chronologists to differ. **Genesis 11:26** says, "*And Terah lived seventy years, and begat Abram, Nahor, and Haran.*" As in the case of Noah's three sons, it is doubtful that Terah had triplets all in the same year. And so we are left with an imprecise record. Which of the sons was born when Terah was 70? Who was born first? And most importantly, when was Abram born? He is the one who carries the genealogical record.

For now, I will have to ask you to indulge me when I say that Abram was born when Terah was 70 years old. It is biblically provable, though we cannot do so until the whole picture is seen and we can go back and see chronological patterns that prove this.

There is, of course, the ancient book of Jasher that we could quote, showing a more complete story of the birth of Abram. Not only does it affirm that Shem was born when Noah was 502, but it also tells us that Abram was born when Terah was 70 (Jasher 7:51). I have copies of Jasher available (\$8 each, postpaid) for those who wish to read this fascinating book. (Jasher is mentioned in **Joshua 10:13** and again in **2 Samuel 1:18**. An old copy was discovered in Venice, Italy in 1613 A.D. and translated into English in 1840 A.D. It must not be confused with more recent forgeries that have appeared, such as one put out by the Rosicrucians in the 1800's.)



At any rate, for now we will assume that Abram was born 1948 years from Adam, when his father was 70 years old. The Bible tells us that God changed Abram's name to Abraham when he was 99 years old (**Gen. 17:1–5**). The rite of circumcision was then instituted, after which time Sarah conceived in her old age and brought forth Isaac the following year. **Genesis 21:5** says, “*And Abraham was an hundred years old when his son Isaac was born unto him.*”

If Abram was born in the year 1948, then Isaac would have been born 100 years later in the year 2048. Isaac, in turn, was 60 years old when Jacob and Esau were born. **Genesis 25:26** says,

**<sup>26</sup> And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old [60] when she bare them.**

So by simple arithmetic, we see that Jacob was born in the year 2108 from Adam.

We find that Jacob went to Egypt at the age of 130, for when he finally stood before Pharaoh in the presence of his long-lost son, Joseph, he said so in **Genesis 47:8–9**,

**<sup>8</sup> And Pharaoh said unto Jacob, How old art thou? <sup>9</sup> And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years.**

Jacob was 130 years old in the year 2238 from Adam ( $2108 + 130 = 2238$ ). This is when Israel went to Egypt at Joseph's invitation. We must now discuss the length of their stay in Egypt in order to determine the year of the Exodus.

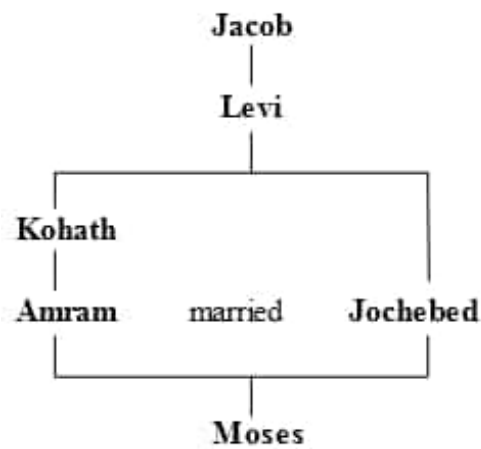
## Israel's Sojourn in Egypt

Our next question is, how long did Israel remain in Egypt? The common assumption is that they remained a full 400 years, and this is based upon the prophecy in **Genesis 15:13–16**,

**<sup>13</sup> And He said unto Abram, know of a surety that *thy seed shall be a stranger in a land that is not theirs* and shall serve them; and they shall afflict them *four hundred years*. <sup>14</sup> And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. <sup>15</sup> And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. <sup>16</sup> But *in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.***

At first glance, it seems that Israel remained in Egypt 400 years. But God said they would return “*in the fourth generation.*” A century per generation seems a bit long, yet we find that they did indeed return in the fourth generation. Levi, the third son of Jacob, was one of the 70 who went into Egypt at Joseph's invitation. **1 Chronicles 6:1–3** gives the genealogy,

**<sup>1</sup> The sons of Levi: Gershon, Kohath, and Merari. <sup>2</sup> And the sons of Kohath: Amram, Izhar, and Hebron, and Uzziel. <sup>3</sup> And the children of Amram: Aaron, and Moses, and Miriam.**



**Exodus 6:20** tells us that Moses' mother, Jochebed, was Amram's father's sister. That is, she was the daughter of Levi, and Kohath was her brother. Thus, Amram married his aunt. This was prior to the prohibition of such marriages (**Lev. 18:12**). Thus, by his father, Moses was the fourth generation from Jacob, but by his mother, he was just the third. You might argue that four generations in Egypt could total 400 years if each one was a century long. However, it is unlikely that this could be accomplished in just three generations (through Jochebed), as the Bible tells us.

**Numbers 26:59** tells us that Jochebed was "*the daughter of Levi, whom her mother bare to Levi in Egypt.*" The book of Jasher clarifies this statement, telling us that Jochebed was born at the border of Egypt, as the 70 souls were arriving to begin their sojourn there. Jasher then tells us that Jochebed was 130 years old when Moses was born. Moses was 80 years old when he led Israel out of Egypt. Thus,  $130 + 80 = 210$  years which were spent in the land of Egypt.

If we were to attempt to leave Israel in Egypt for a full 400 years, then Jochebed would have had to be born very late in Levi's life, and she would have had to be about 200 years old when Moses was born. This seems quite unlikely. But because the lengths of their lives are not given in the Bible, except for Moses, you cannot prove this by using biblical genealogies. We must look for other ways to determine an answer.

A closer examination of the original prophecy given to Abram, quoted earlier, is helpful. Note that the prophecy is strikingly non-specific as to how or where his descendants would be afflicted. As we will see, this is because the affliction actually began when Isaac was persecuted by Ishmael (**Gen. 21:9, Gal. 4:29**), who was half-Egyptian. In other words, there was an affliction that took place prior to Israel's sojourn in Egypt, and when added together, this totaled 400 years. Jasher tells us that the sibling rivalry between Ishmael and Isaac got to the point where Ishmael attempted to kill Isaac (Jasher 21:14). Isaac was five years old at the time. So the persecution was very real, and Paul's statement in **Galatians 4:29** is not an exaggeration.

**Genesis 15:13** says, "*thy [Abram's] seed shall be a stranger in a land that is not theirs.*" Who was this seed? It was **Isaac**, "*for in Isaac shall thy seed be called*" (**Gen. 21:12**).

So we must next ask ourselves: at what point in Isaac's life was he a stranger in a land that was not his? Well, Isaac was born in Canaan, a land wherein Abraham confessed that he was a stranger and a sojourner, or a pilgrim in the land (**Gen. 23:4; Heb. 11:8–13**). A stranger is a foreigner, a guest in the land, one who has no right to own property. Abraham had to beg the children of Heth to sell him a burial cave for Sarah when she died (Genesis 23).

And so we can conclude that Abraham's seed, Isaac, was a stranger in a land not his, from the moment of his birth in the year 2048. Therefore, if we date the 400 years from that point, we see that the Exodus would have occurred in the year 2448. If we break that 400-year period into two segments—their Canaanite sojourn and their Egyptian sojourn—we see that they spent the first 190 years in Canaan, and the final 210 years in Egypt.

Isaac was 60 when Jacob was born, and Jacob was 130 when he went to Egypt. That makes 190 years from the birth of Isaac to the Egyptian sojourn, leaving just 210 years left for their actual stay in Egypt. Let's see if this view finds support in other Scriptures.



## The 430 Years Between the Two Covenants

Let us begin with **Exodus 12:40–41**,

<sup>40</sup> Now the *sojourning* of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

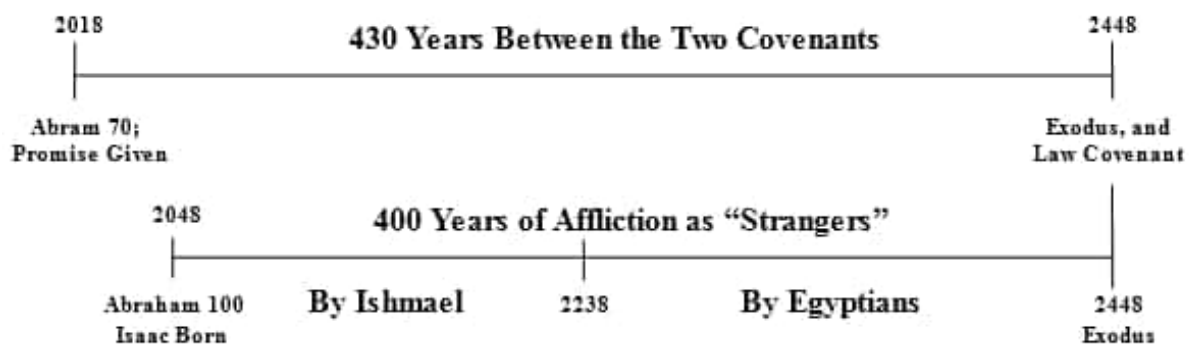
<sup>41</sup> And it came to pass at the end of the four hundred and thirty years, *even the selfsame* day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

Moses was careful to date the Exodus at precisely 430 years *of their sojourn*. In fact, he is so specific as to tell us that it occurred “*even the selfsame day*.” If this is such an exact time cycle, then why would the Exodus not have occurred after 400 years, according to God’s Word to Abram? Why did they leave 30 years late? This does present a real problem to those who assume Israel was in Egypt for 400 years.

The answer is found in Paul’s letter to the Galatians, where he discusses this same time period. **Galatians 3:16–17** says Abraham’s promise was 430 years prior to the Mosaic covenant,

<sup>16</sup> Now to Abraham and his seed were the promises made ... <sup>17</sup> And this I say, that the [Abrahamic] covenant, that was confirmed before of God in Christ, the law [covenant with Moses], *which came four hundred thirty years after*, cannot disannul, that it should make the promise [to Abraham] of none effect.

Paul says Moses’ covenant came 430 years after the promise to Abraham. Thus, Israel was not in Egypt for 430 years, as you might assume by a careless reading of **Exodus 12:40–41**.



If we put these two Scriptures together, it is plain that God made His covenant with Abram on the day of Passover, precisely 430 years prior to the Exodus. That covenant promise is recorded in Genesis 15, where Abram cut five animals in half as part of this blood covenant. Normally, in a blood covenant, the two parties would walk arm in arm between the animal halves, signifying, “May God do this to me if I break my covenant.”

However, God put Abram to sleep, so that this covenant would be by “promise.” That is, it was an unconditional promise, something that God covenanted to do by Himself, and it did not depend upon the will of Abram or his seed. This is why Paul calls it the “promise” (**Galatians 3:17**), in contrast to the law covenant given to Moses, under which Israel was required to make a vow of obedience (**Ex. 19:5**).

So we need to figure out *when* God made this promise to Abram. If Israel was in Egypt for the final 400 years leading up to the Exodus and the Covenant with Moses, then the promise would have been given just 30 years prior to their going to Egypt. That would be impossible, because Abraham had long been dead. Since Jacob was 130 when they went to Egypt, the promise would have come when Jacob was 100 years old. Isaac would have been 160 years old, and Abraham would have to have been 260 years old. But we know from **Genesis 25:7** that Abraham died at the age of 175. Thus, he was not even alive 30 years prior to Jacob’s move to Egypt. But if the 400 years dates back to the birth of Isaac (when Abraham was 100), then it is plain that Abram was just 70 years old when the promise was given to him on “the selfsame day” (**Ex. 12:41**) as the Exodus 430 years later.

This also explains plainly the apparent discrepancy between the prophesied 400 years in Egypt and the actual 430 years. It is easy to see that both time cycles end with the year of the Exodus. Only the beginning points differ. The 400 years go back to the birth of Isaac, when Abraham was 100. This was the time of *Isaac's* sojourn as a stranger. The 430 years go back to selfsame day that God made His covenant with Abram (age 70), which began *Abram's* sojourn as a stranger. These two events occurred 30 years apart.

**Genesis 12:4** tells us that Abram arrived in Canaan at the age of 75. The promise thus came five years earlier. Looking at it generally, we can see that this is very possible. At least we know that Abram was alive at that time of history.

We conclude, then, that Jacob went to Egypt in the year 2238, and that Israel left Egypt under Moses in the year 2448. They spent 210 years in Egypt. Israel left Egypt 400 years after Abraham's seed (Isaac) began to be afflicted, but the Covenant with Moses was given 430 years after God's promise to Abram.

### **The Jubilee of Jubilees: The Year 2450**

We know that Israel came out of Egypt on Passover, which always occurs in the spring. Pentecost was spent at the foot of Mount Sinai. Israel remained there for over a year, while Moses received the Ten Commandments and while they built the Tabernacle.

The Tabernacle was erected on the first day of the first month, nearly one year after coming out of Egypt. **Exodus 40:17** says,

**<sup>17</sup> And it came to pass in the first month in the second year, on the first day of the month, that the Tabernacle was reared up.**

After dedicating the Tabernacle the next 12 days (**Numbers 7**), Israel observed their first Passover in the wilderness. Israel left Mount Sinai before Pentecost, for **Numbers 10:11–12** says,

**<sup>11</sup> And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the Tabernacle of the testimony. <sup>12</sup> And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.**

It was at least a three-day journey (**Numbers 10:33**) to Paran. Israel then complained of a lack of flesh to eat, so God sent them quail for a whole month (**Numbers 11:20**), until they were sick and tired of it. The quail would have been there during the Feast of Pentecost in the third month.

The people then journeyed to Hazeroth (**Num. 11:35**), where they rested. Here Miriam spoke out against Moses' marriage with Zipporah, the "Cushite" (translated "Ethiopian"). Mount Sinai, located in Arabia (**Gal. 4:25**), was the place where Moses tended Reuel's sheep. There he had met and married Zipporah, the daughter of Reuel (**Ex. 2:21**). Bullinger's notes for **Numbers 12:1** tell us that "*Arabia was in the land of Cush.*" There were two lands of Cush in ancient times. One was south of Egypt, the other was in Arabia, where Reuel lived and where Moses tended his sheep. Therefore, Zipporah was a "Cushite" by address, though by race she was a Midianite (**Ex. 2:16**), descended from Abraham through Keturah (**Gen. 25:1–4**).

At any rate, God struck Miriam with leprosy for her attitude, and so it took a week for her to be cleansed (**Num. 12:15; Lev. 14:8**). By this time, it was getting to be at least the fourth or fifth month (about July or August by our reckoning) of the year 2449, the year after the Exodus.

Then Moses sent the 12 spies into the land of Canaan to spy out the land. They looked things over for 40 days (**Num 13:25**), and returned in the fall of the year at the time of the grape harvest (**Num. 13:20**). In the biblical Feast of Tabernacles, the priest poured out a drink offering on each of the seven days of Tabernacles. This was the firstfruits of the new grape harvest, the new wine. The treading of the grapes would have occurred on the Day of Atonement just five days prior to Tabernacles.



So we can pinpoint the time the 12 spies gave their report. It was the fall of 2449, which was, by ancient reckoning, the tenth day of the seventh month. This was actually ten days into the next year, the year 2450, because the Hebrew calendar's New Year began in the fall.

It just so happened that that year—2450—was the Jubilee of Jubilees from Adam. The trumpet for the Jubilee was to be blown in the 50th year, on the tenth day of the seventh month. The 50th year was also the first year of the next Jubilee cycle. Because the 50th year overlapped the first year of the next cycle, a period of ten Jubilees is actually 490 years, rather than 500 years. And 50 Jubilees is actually 50 x 49 years, or 2450 years.

The point is that Israel was supposed to blow the trumpet and decide to inherit the Promised Land on the day that the 12 spies gave their report. It was a Jubilee of Jubilees, when every man was to return to his possession (**Lev. 25:13**).

When a man lost his land inheritance through debt, he had to “sell himself” until the year of Jubilee. That is, he became an indentured servant, or an employee of someone else, until he got his land back at the year of Jubilee, when he returned to his inheritance (Leviticus 25).

Adam was made of the dust of the ground, and yet his “land” was glorified with the light of God's presence prior to his sin. When he sinned, he lost that inheritance, and he became a debtor to the law. He was then “sold” into bondage to sin. He became an indentured servant to sin. Nor could any man redeem himself by his own labor. He had to await the Jubilee trumpet.

And so the Jubilee of Jubilees has tremendous implications. If Israel had chosen to inherit the land at Tabernacles of 2450, they would literally have returned to the inheritance that they had lost in Adam—the redemption of the body (**Rom. 8:23**). However, this was not in the overall Plan of God. Nor was it in *their* minds. Ten of the spies gave an evil report, and so God would not let them enter into His rest, His Jubilee (**Heb. 3:11**).

This whole scenario makes sense only when we understand its timing. The earth had waited 50 Jubilees for this moment, but when it came right down to it, the people did not have the faith to enter into God's rest and inherit on the Jubilee of Jubilees. And so God made them stay another 38 years in the wilderness (**Deut. 2:14**) before allowing them to enter Canaan.

However, when they entered the land, they did so at the Feast of Passover, not at the Feast of Tabernacles. Thus, they did not receive their glorified bodies. They only received an external land inheritance. It was good, of course, and accompanied by many signs and wonders. But it was not what might have been. They received a partial anointing, what I call a Passover anointing, and for the next 1400 years they lived under that small anointing in a Passover Age.

The crucifixion of Jesus ended the Passover Age, and in Acts 2 the Pentecostal Age began, which was a 40-Jubilee period from 33 A.D. to 1993 A.D. We will deal with this in detail in a later chapter. At Pentecost of 1993, it appears that we entered into a transitional period toward the Tabernacles Age. This transition could last seven and a half years, because David became king of all Israel that many years after Saul died (**2 Samuel 5:5**).

Returning to the subject at hand, let us make the point that the accuracy of our chronology is supported by the fact that Israel was supposed to enter their inheritance on the Jubilee of Jubilees, the fall of 2449, which is the beginning of the year 2450.

### **From the Exodus to the Death of Solomon (2448–2964)**

A great deal of history took place between the Exodus and the death of Solomon. There was the 40 years in the wilderness, followed by the time of the Judges. Finally, we come to the time of the United Kingdom under the monarchies of Saul, David, and Solomon. It is fortunate that a biblical historian recorded a precise number of years from the Exodus to the fourth year of the reign of Solomon. This saves us a great deal of guesswork in figuring out the chronology involved. **1 Kings 6:1** reads,

<sup>1</sup> And it came to pass in the *four hundred and eightieth year* after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.

We have already seen that the Exodus from Egypt occurred in the spring of the year 2448 from Adam. If we Add 480 years to that year, we come to the year 2928. The year 2928 is thus the fourth year of Solomon. This is an extremely valuable hinge date, because by it we can date the 40-year reigns of Saul, David, and Solomon:

Solomon's 40th year was the year 2964. We find in **1 Kings 11:42–43** that he died in that year,

<sup>42</sup> And the time that Solomon reigned in Jerusalem over all Israel was forty years. <sup>43</sup> And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

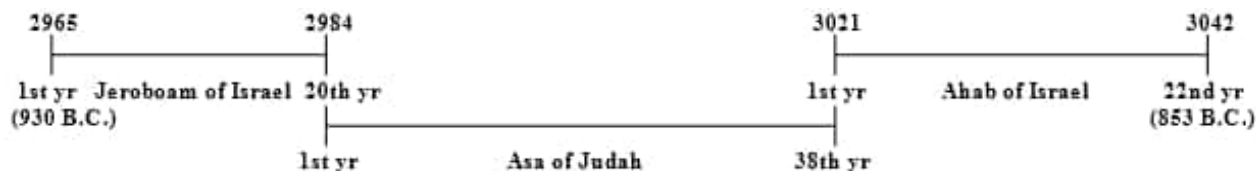
## From Solomon's Death to the Death of Ahab (2964–3042)

After Solomon died, his son Rehoboam assumed the throne. Because of excessive taxation, the people came to him and asked for tax relief. Rehoboam's advisors, the liberals of their day, advised him to *raise* taxes (**1 Kings 12:10**), which he did. This brought about a tax revolt, wherein most of the tribes of Israel formed their own nation and crowned their own king.

Thus, the United House of Israel became a divided nation. The northern tribes retained the name of the House of Israel, because among them were the tribes of Joseph. Jacob had given his name (Israel) to the sons of Joseph (**Gen. 48:16**), because they were the inheritors of the birthright (**1 Chron. 5:1–2**). The southern tribes came to be known as the House of Judah, named after the dominant tribe, even though the tribe of Benjamin remained with Judah.

From this point on, there were two monarchies. In a study of chronology, this period of history is enough to frustrate any historian. The chronological problems, however, are only in the specific history of the various kings. The overall chronology, by divine providence, is quite easily established. Here is a summarized version, after which we will offer the biblical proof:

|                          |      |   |
|--------------------------|------|---|
| Solomon died in          | 2964 | (his 40th year, 931 B.C.)                       |
| Jeroboam's 1st year was  | 2965 | (also Rehoboam's first year)                    |
| Jeroboam's 20th year was | 2984 | (and Asa's first year, <b>1 Kings 15:9</b> )    |
| Asa's 38th year was      | 3021 | (and Ahab's first year, <b>1 Kings 16:29</b> )  |
| Ahab died in (853 B.C.)  | 3042 | (90 years prior to a solar eclipse in 763 B.C.) |



When Israel rejected the rulership of Rehoboam, they set up their own monarchy under Jeroboam, an Ephraimite. Both kings began to rule in the same year. Remember, Solomon's 40th year was 2964. Thus, the year 2965 is reckoned as the first year of both Rehoboam and Jeroboam. Using this date as our key, let us read **1 Kings 15:9**,

<sup>9</sup> And in the twentieth year of Jeroboam king of Israel reigned Asa over Judah.

The year 2965 is the first year of Jeroboam. Nineteen years later would be the twentieth year of Jeroboam, i.e., the year 2984. This is also the first year of Asa, king of Judah. Asa had a long reign of 41 years. We read in **1 Kings 16:29**,

<sup>29</sup> And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years.

If the first year of Asa is 2984, then his 38th year would be the year 3021. This was also the 1st year of king Ahab of Israel. Ahab died in his 22nd year, which is the year 3042 from Adam. This is the most important hinge date of ancient history, because here is where ancient biblical history intersects with secular history on the Assyrian calendar.

### The Death of Ahab Established by Astronomy: 853 B.C.

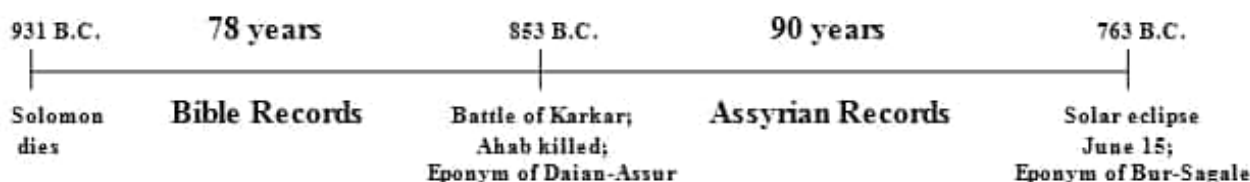
**1 Kings 22:1–4** tells us that Ahab made a peace treaty with Syria, which lasted three years. This peace treaty was broken when Ahab allied with Jehoshaphat of Judah, in an attempt to take back some territory from Syria. In the ensuing battle, king Ahab was killed (**1 Kings 22:37**). Therefore, we can conclude that this battle took place in the 22nd year of Ahab, or 3042 from Adam.

The question is, what motivated Ahab to make war with Syria and break their three-year peace treaty? Historians believe that the answer lies in the famous historical battle of Karkar, where Assyria fought a coalition of three nations, including Israel and Syria. In the Assyrian records, “Ahab of Israel” is specifically mentioned. According to the documents, Assyria won the battle.

Archeologist A.H. Sayce quotes from the inscription of Shalmanezar III at Kurkh on the bank of the Tigris river. He mistakenly dates the eponym of Daian-Assur as 854 B.C., when it actually ran from the spring of 853 B.C. to the spring of 852 B.C., as proven by a simple study of the eponym calendar. However, Sayce does give us the translation of the Assyrian monument that tells of the battle of Karkar and the defeat of king Ahab of Israel. He writes in his book, Assyria, pages 172–174,

*In the eponymy of Dayan-Assur (B.C. 854) on the 14th of the month Iyyar I left the city of Nineveh. The river Tigris I crossed. I approached the cities of Giammu on the river Balikh. The fear of my lordship, the sight of my strong weapons they feared, and in the service of themselves they slew Giammu their lord ...*

*... from the city of Argana I departed, the city of Karkar [Aroer] I approached. (His) royal city of Karkar I threw down, dug up, and burned with fire. 1,200 chariots, 1,200 horsemen, and 20,000 men of Bir-idri of Damascus, 700 chariots, 700 horsemen, and 10,000 men of Ahab [Akhabbu] of Israel, 500 men of Kue, 1,000 men from Egypt ... [12 kings in all are listed who attempted without success to resist the Assyrian army] ... From the city of Karkar to the city of Guzau I overthrew them.*



Thus, historians believe that Ahab decided to turn against Syria after the battle of Karkar, in order to take back some land while Syria was still reeling from this defeat in battle. Ahab believed that if he could just ally with Jehoshaphat of Judah, the two of them could easily defeat Syria. He was wrong, and he died in the battle (**1 Kings 22:32–37**).

Nonetheless, this incident is important, because it links the battle of Karkar with the death of Ahab, and the death of Ahab is thus tied in with the Assyrian eponym calendar, which is fixed positively by astronomy. It is called the eponym calendar because each year was named after an important king or hero or event. They have an unbroken calendar of about 1400 years, ending only with their fall to the Babylonian armies in 607 B.C.

At any rate, the Assyrians record a solar eclipse in the eponym of Bur-Sagale in the month of Simanu. Present day astronomers have absolutely fixed this eclipse as taking place on June 15, 763 B.C. (as reckoned by our modern

calendar). And so, the eponym year of Bur-Sagale on the Assyrian calendar correlates with 763 B.C. as we reckon it today.

The Assyrian calendar also tells us that the battle of Karkar took place 90 years prior to this solar eclipse in the 6th year of Shalmanezar III. Thus, we know that the battle of Karkar occurred in 853 B.C. This provides strong evidence of Ahab's death in 853 B.C.

We have also seen that Ahab died in the year 3042 from Adam. Thus, 3042 from Adam is the equivalent of 853 B.C. on our modern calendar. This is the most important hinge in our chronology. Once we know how to correlate the biblical years from Adam with our modern system, we can then translate any year from Adam to our Gregorian calendar. And we can also translate any year on our modern calendar into a year from Adam.

Some may say, however, that we may have lost some days or years in the various calendar changes of the first few centuries after Christ. That may be, but it is irrelevant to our study, for we have bypassed all those possible errors. You see, when historians date the solar eclipse on June 15, 763 B.C., they are bypassing all previous calendars, along with all their mistakes. They are going only by a star calendar. Astronomers can figure precisely when any solar or lunar eclipse has occurred and where it was visible throughout history.

Historians often quote from a book by Manfred Kudlek and Erich H. Mickler entitled *Solar and Lunar Eclipses of the Ancient Near East from 3000 B.C. to 0 with Maps*. It lists the dates of all lunar eclipses visible in the ancient Near East all the way back to 3000 B.C. When historians come across ancient records of eclipses occurring in association with the reign of certain kings, or with certain events, they find it much easier to date those events or reigns.

Keep in mind that the computers which figure the precise positions of the earth, sun, and moon are figuring exact numbers of years, months, days, and even seconds from modern reference dates. For instance, the computer figures how many years ago from *today* that eclipses occurred. So it bypasses any calendar problems that might have surfaced in years past. The question of whether men have lost a year or two in history has no bearing on our chronology.

## From Adam to Modern Times

The key to translating years from Adam into years according to modern reckoning is this: **3042 from Adam = 853 B.C.** The following examples show you how to figure any date yourself.

Solomon died in 2964. Ahab died in 3042, which is 78 years later. ( $2964 + 78 = 3042$ .) If 3042 is 853 B.C., then 78 years prior to that time would be 931 B.C. Thus, Solomon died in 931 B.C. You will often find this date in history books. This is where the historians obtain this date. I have no disagreement, and in fact, the more I study other time cycles, the more this chronology proves to be absolutely correct. I will share those other evidences as we proceed in later chapters.

The Exodus occurred in 2448, which was 594 years prior to Ahab's death in 3042. What is 594 years prior to 853 B.C.? Add 594 to 853 and you come to 1447 B.C., the year of the Exodus.

Let's say we want to translate the year 2000 AD into years from Adam. Well, from 853 B.C. to 2000 AD is 2852 years. ( $853 + 2000 = 2853$ , but we need to subtract a year, because there is no year 0 in going from B.C. to A.D.) So we need to Add 2852 years to the year 3042 from Adam (853 B.C.). We come to 5894. That means the year 2000 A.D. is 5894 years from Adam.

Incidentally, the true biblical calendar is based upon the Jubilee system, which goes in 49-year cycles. The 120th Jubilee is figured by multiplying  $49 \times 120$ , which is 5880. This means that the fall of 1986 was the 120th Jubilee from Adam. This is a very important date, as we will see as we go into further studies that deal with the outpouring of the Holy Spirit.

If you want to take the time to check my work, as many have already done, you are welcome to do so. You will have to keep your head on straight to do the arithmetic, but it is quite possible. A woman with a Masters Degree in Statistics checked all my work and found only one minor error, which had no bearing on the overall chronology and was easily corrected. So I do have confidence in the overall accuracy of our chronology.

## Chronological Time and Legal Time

Many who have done chronologies have assumed that we are now close to the 6,000-year mark in history from Adam. Some have attempted to manipulate history to fit what they are trying to prove, rather than finding out what history says and then drawing conclusions from it.

As you can see, the year 2000 A.D. is only 5894 years from Adam. This is 106 years short of 6,000. Since most people have assumed that the end of this age will occur after precisely 6,000 years, we need to address this problem. After all, if we are still 106 years short of 6,000, you might think the most significant prophetic events in the Bible would be postponed for at least another century. But this is not necessarily so, though certainly 2006 A.D. will be important.

In order to understand God's Jubilee Calendar, you must begin with an understanding of how to figure Jubilee cycles. While the Jubilee is the 50th year, it also is the first year of the next cycle. As we said earlier, this means ten Jubilees is 490 years, not 500 years.

And yet, in my studies I have discovered a factor that I call *legal time*, as distinct from chronological time. In the matter of ten Jubilees, we could say that this is 490 years of chronological time, but it is 500 years of legal time. In other words, by overlapping one year each Jubilee cycle, God compacts 500 years into just 490.

And in 120 Jubilees, God crams 6,000 years into just 5880 years. Thus, while 1986 A.D. is 120 years short of 6,000 years, it is actually a full 6,000 years of *legal time*. In this way God can do things "early." Or, as Jesus put it, God shortens the time for the sake of the elect (**Matt. 24:22**). Let me stress, however, that God always does things precisely according to His time schedule. Things do not happen early or late from His perspective, since He knows all things from the beginning. However, there are different ways of reckoning time, and we can obtain valuable insights into the ways of God if we make the effort to study His workings throughout history.

I will have more to say about this as we study the history of the kings of Israel and Judah. There we will see that there were many co-regencies, where an old king would crown his son while he was yet alive. Thus, their reigns would overlap, creating a chronological nightmare for historians trying to figure out the dates of their reigns. If the old king reigned 30 years, and his son reigned another 30 years, you would think it would total 60 years. But if they had a co-regency of 5 years before the old king died, then the total time of their reigns would be just 55 years.

You might say that they reigned for 55 years by chronological time, but they reigned 60 years by legal time. We will see later how God used legal time to establish the 70 years of judgment upon Jerusalem for their sin, when God sent them into the Babylonian captivity.

## Conclusion

There is great value in knowing the timing of the 120th Jubilee from Adam. The number 120 has great significance, which we will see in the next chapter. It is the key to understanding the final great revival that should mark the start of the Tabernacles Age, even as the outpouring of the Spirit marked the beginning of the Pentecostal Age in 33 A.D. Under the anointing of Pentecost, the Church turned the world upside down and ultimately overthrew the Roman Empire. A greater anointing of Pentecost awaits us in the fulfillment of the Feast of Tabernacles, and this will finish the work begun under Pentecost.

There is, however, a tarrying period, a transition between Pentecost and Tabernacles. The precedent for this was in the 50-day tarrying period from Christ's resurrection to the day of Pentecost. There is likewise a tarrying period from the

Pentecostal Age to the Tabernacles Age. While we cannot say for sure how long this time will be, we can certainly study the patterns in the Scriptures for clues.

This tarrying period is not a time for sitting back to await the move of God. It is a time of intense preparation and learning to unravel the mysteries of timing long hidden, yet clearly revealed in the biblical passages that long have bored Christian readers. We have found that all Scripture has its purpose, and you only need to see the Divine Mind behind the genealogies, the numbers, and the dates to bring those passages to life. But if you have had the fortitude to finish this chapter, there is no need to urge you to continue.



## Chapter 3: 120 Jubilees and the Holy Spirit

All of the prophetic patterns of the Bible indicate that the number 120 deals with the outpouring of the Holy Spirit. There were 120 priests blowing trumpets at the dedication of Solomon's Temple, when the Spirit of God filled that Temple. There were 120 disciples in the upper room when the Spirit came to human Temples. The most significant pattern of all is seen in the story of Noah. But before studying Noah, we must look at the story of the patriarchs that preceded him. This will put the story of Noah into its proper context.

### The Prophetic Names of the Patriarchs

In **Genesis 2:7** we read that God formed Adam of "*the dust of the ground*." The word "ground" is from the Hebrew word *Adama*, and Adam was named after the ground from whence he was taken (**Gen. 3:19**). His descendants were named after specific circumstances or events, which were no doubt significant to them in their personal lives, but which are not recorded. Nonetheless, God planned all things so that their names would prophesy of greater events in the overall Plan of God.

Cain and Abel were the first two sons of Adam and Eve. But when Cain murdered Abel, Adam disinherited Cain from carrying the birthright to rule the earth under the Kingdom mandate. Thus, their third son, Seth, became the birthright holder. His name means "*to place, or replace*," because he was placed in the position of the birthright holder in place of Cain or Abel.

Seth's son was named Enos, or Enosh, which is one of the biblical words later translated "man." It literally means "*frailty, or frail flesh*." In later usage it came to refer to mankind with a special emphasis on human nature or weakness.

Enos had a son named Cainan, not to be confused with the son of Ham named Canaan. Cainan (or Kenan) means "*house, a fixed possession*," as distinct from a tent, which is movable.

Cainan's son was named Mahalaleel, which means "*the praise of God*."

Mahalaleel's son, Jared, means "*descent*."

Jared's son, Enoch, means "*teaching, or initiation*." Enoch was obviously a very effective teacher. We would expect this, since He walked with God. This implies that he received much divine revelation which he taught the people of his day.

Enoch's son was Methuselah, whose name means "*when he is dead, it shall be sent*" (See Bullinger's notes on **Gen. 5:21** in The Companion Bible). On page 16, we saw how his name was prophetic of the coming Flood. Knowledge of the Flood apparently had been revealed to Enoch long before the birth of Noah. He also knew by revelation that Methuselah's life would be the timetable for the Flood. One can only imagine what might have transpired between God and Enoch regarding this revelation. Perhaps Enoch prayed that his son would not be killed by the judgment of the Flood. At any rate, Methuselah became a prophecy of the Flood and set its timing by his death at the age of 969.

Methuselah's son, Lamech, means "*powerful, or powerful one*." Methuselah outlived his son, for Lamech died at the age of 777, just five years before the Flood.

Lamech's son was Noah. He represents the culmination of this entire revelation of the Holy Spirit. Noah means "*rest*," but the Bible has a strange explanation for his name. It says in **Genesis 5:29**,

**<sup>29</sup> And he called his name Noah, saying, This same [man] shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.**



We see this verse taking us full circle back to Adam and the curse on the ground. But why is the word “comfort” used, rather than “rest”?

The answer is found in the book of Jasher. In its account of Noah’s birth, we read in Jasher 4:13–14,

*<sup>13</sup> And the wife of Lamech conceived and bare him a son at that time, at the revolution of the year. <sup>14</sup> And Methuselah called his name Noah, saying, The earth was in his days at rest and free from corruption, and Lamech his father called his name Menachem, saying, This one shall comfort us in our works and miserable toil in the earth, which God had cursed.*

In other words, Noah had two names, both of which were prophetic. Grandpa Methuselah called him Noah, but his father Lamech called him Menachem. The biblical account simply combines the two into a single verse, leaving out the details, but telling us his prophetic significance.

If we put all these names together, they form a prophecy that summarizes the entire Plan of God for the earth.

**Earthly man was placed in frail flesh as his house; but the Praise of God (Jesus) will descend to teach (or initiate something); when He is dead, it shall be sent—the Powerful One, the Comforter.**

One might also add that in the coming of the Comforter, men could enter into His *Rest*. Thus, the significance of Noah’s two names is manifest. He is a type of the Comforter (“Menachem”), who leads us into God’s Rest (“Noah”).

And so we see that the names of the original patriarchs from Adam to Noah reveal the entire Plan of God from beginning to end. It begins with man being placed in frail flesh, and it ends with the redemption of the body by the full anointing of the Holy Spirit. The coming of the Holy Spirit into men is, of course, in two stages. The disciples at Pentecost received the “*earnest of the Spirit*” (**2 Cor. 5:5**), which is the “earnest of our inheritance” (**Eph. 1:14**). That is, it is a down payment toward stage two, which is the full inheritance yet to come at the Feast of Tabernacles of some year.

## The Two Floods: Water and Spirit

In the broader context of the patriarchs from Adam to Noah, we see that Noah is a type of the Holy Spirit, the Comforter. The events in Noah’s life provide us with surprisingly detailed information about the manner and timing of the Holy Spirit’s work. No history of the Holy Spirit is complete without some knowledge of the prophetic life of Noah. The people in Noah’s day were wicked by God’s standard. And so we read in **Genesis 6:3**,

**<sup>3</sup> And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be *an hundred and twenty years*.**

The King James Version conceals the real significance of this verse. So let us go to a very literal rendering of **Genesis 6:3**, in the Concordant Version,

**<sup>3</sup> And saying is Ieue Alueim [Yahweh Elohim], Not abide shall My Spirit in the human for the eon, in that more-over he is flesh. And come shall his days to be a hundred and twenty years.**

I don’t know which is worse, a poor translation or an ultra-literal one! But let us paraphrase the C.V. In plainer English, it tells us that God’s Spirit would not abide (remain) in man “for the eon” (or age). In other words, God was telling Noah that He would soon *remove His Spirit from man for the duration of the age*.

What does this mean? We know that this verse deals with the coming Flood. Note the biblical terminology at the time of the Flood. **Genesis 6:17** reads,

<sup>17</sup> *And behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh wherein is the breath* [Hebrew, *ruach*, “spirit or breath”] *of life ...*

In other words, God was going to remove His Spirit from all breathing creatures, particularly man. This Hebrew play on words is significant, because it portrays a twofold level in which God was dealing with Creation. On the physical level, God was going to remove the *ruach*-breath from all flesh. On the spiritual level, God was going to remove His *ruach*-Spirit “for the age.”

This set up the need for the *return* of the Holy Spirit at the end of the age. Jesus came at the end of that age, and His Work prepared the way for the coming of the Holy Spirit at Pentecost. But since Pentecost was only the down payment of the Spirit, there was yet to be a greater outpouring at the end of this present age. Its timing is prophesied as well in **Genesis 6:3**, “*and come shall his days to be a hundred and twenty years.*”

Most people think this means that God was going to shorten men’s lifespan to 120 years. But this is not really the force of the statement. Bullinger and other commentators agree that this means man’s time of grace was to be 120 years. In other words, the Flood was to come after 120 years of opportunity to repent. Jasher 5:8,11 affirms this,

<sup>8</sup> *For thus saith the Lord, Behold I give you a period of one hundred and twenty years; if you will turn to me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, saith the Lord ...* <sup>11</sup> *And the Lord granted them a period of one hundred and twenty years, saying, If they will return, then will God repent of the evil, so as not to destroy the earth.*

This is a very important detail, because God was not only talking about the Flood of water in Noah’s day; He was also talking about a much greater Flood—a Flood of the Holy Spirit. The Flood of water occurred after 120 years; the greater Flood is connected to the 120th Jubilee (1986 A.D.). The first potential time when this “Flood” might have been poured out was in Israel’s day under Moses, when God told them to enter the Promised Land. On that occasion, the people refused, because they believed the evil report of the ten spies (Numbers 13–14). In that context, God spoke something very significant in **Numbers 14:21**, which tells us His purpose: “*But as truly as I live, all the earth shall be filled with the glory of the Lord.*”

This was God’s statement of His purpose and Plan. Man’s decisions could delay its fulfillment, but could not ultimately thwart it from coming. He went on to say that that generation would not see the fulfillment of this promise and would not inherit the glorified body, because they had rebelled against Him.

In other words, theoretically, if the people had gone into their land inheritance at that time—the Feast of Tabernacles in the 50th Jubilee from Adam—they would have returned to the inheritance that they had lost in Adam—the glory of the Lord, the glorified body, the “land inheritance” of the highest order. They refused it. Thus, there yet remains a rest for the people of God to inherit (**Heb. 4:9**).

This particular prophecy is mentioned five times in the Old Testament: **Numbers 14:21**, **Psalms 72:19**, **Isaiah 6:3**, **Isaiah 11:9**, and **Habakkuk 2:14**. The prophet Habakkuk connects this prophecy directly to the Flood of Noah’s day by saying,

<sup>14</sup> **For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.**

So the day is yet coming when the Spirit of God will be poured out upon the earth in like manner as the water was poured out in Noah’s day. It is the fullness of the Spirit, of which we have presently only received a down payment under Pentecost.

The Flood of Noah’s day set up the problem by removing the Spirit from man. The spiritual Flood resolves the problem by putting His Spirit back into man. The Flood of water occurred after 120 years; the Flood of the Spirit occurs after 120 Jubilees. As we said earlier, the fall of 1986 was the 120th Jubilee. This was the beginning, the hinge point of the

outpouring of the Spirit. You must know this foundation in order to appreciate what God has been doing since that year to prepare the hearts of the Overcomers to receive His fullness.

But, of course, we are getting ahead of ourselves. You cannot understand the significance of 1986–1996 without an understanding of the foundational prophecies and time cycles leading up to the present time. So let us turn now to a study of the dedication of Solomon's Temple.

## Solomon's Temple and the Number 120

The glory of God came down to fill Solomon's Temple precisely 490 years after the glory came down upon Mt. Sinai to fill the Ark of the Covenant. Chronologically speaking, a 490-year period is what we call "Blessed Time." In dealing with the glory of God, we would always expect it to manifest according to Blessed Time, for it is a Jubilee event.

In Chapter 2, we saw proof that the Exodus occurred in the year 2448 from Adam. A few weeks after Passover of that year, the people saw the glory of God manifest on what became known as the day of Pentecost (**Ex. 19–20**).

In **1 Kings 6:1**, we are told that Solomon laid the foundation of his Temple "*in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt.*" We are then told that the Temple itself took seven years to build (**1 Kings 6:38**). So the Temple structure itself was completed 487 years after the glory had rested on the Tabernacle of Moses.

We are then told in **1 Kings 7** that Solomon hired Hiram to do the work of casting the pillars, the molten sea, and the ten lavers of brass. Each of these items was decorated with engravings. It is not difficult to conclude that this work took about three years, which would indicate that the Temple dedication itself took place after 490 years. The only difference is that while the glory came at Pentecost under Moses, it came on the eighth day of Tabernacles in Solomon's day (**2 Chron. 7:9**).

At the dedication of the Temple, Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep (**2 Chron. 7:5**). These numbers are highly significant. The number 22 is the number of "light" according to Bible numerology (the meaning of numbers in the Bible). Recall that all the firstborn of Israel belonged to God, but He redeemed them with the tribe of Levi, taking Levi on their behalf to serve Him. The number of Levites that were available to redeem the firstborn of Israel were precisely 22,000 (**Num. 3:39**). Thus, the number 22,000 signifies the firstborn Sons of God, and they are associated with His light, or transfiguration.

Solomon also offered 120,000 sheep to God. The number 120 deals directly with the outpouring of the Holy Spirit, as we have already seen.

When all the vessels of the Temple were set in order and cleansed properly, then they brought the Ark of the Covenant itself into the Temple and placed it in the Most Holy Place. The staves by which the Ark had been carried were then removed, signifying that the Ark had finally come to its "rest" in a fixed habitation, a house. Then we read in **2 Chronicles 5:11–14**,

**<sup>11</sup> And it came to pass, when the priests were come out of the holy place: (for all the priests that were present were sanctified, and did not then wait by course; <sup>12</sup> Also the Levites which were singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)** **<sup>13</sup> It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of musick, and praised the Lord, saying, For He is good; for His mercy endureth for ever: that then the house was filled with a cloud, even the house of the Lord; <sup>14</sup> So that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God.**

And so we see that there were 120 priests blowing trumpets when the Spirit of God filled the Temple of Solomon. This is very much an appropriate number, since it always seems to accompany an outpouring of the Spirit. It is also important to note that the Spirit came down after they all came into one accord, or harmony, making “one sound.” This same terminology was used later when the Spirit was sent at Pentecost in the second chapter of Acts.

## Pentecost in Jerusalem

Jesus was crucified on the Preparation Day of Passover, and He died in mid-afternoon, precisely while the people were killing the Passover lambs. Legally speaking, they were allowed to kill the lamb any time between noon and sundown, but on that noonday the sun was suddenly blotted out (**Luke 23:44**). The sun did not reappear again “until the ninth hour,” which corresponds to mid-afternoon, or about 3:00 pm.

God performed this wonder in order to prevent any of the people from killing the lamb prior to the moment Jesus died. Since no one could kill the lamb after sundown, no one could do it until the sun reappeared. It did not reappear until the moment Jesus died.

Such detail shows how concerned God is with timing. God goes out of His way to fulfill the whole law down to every “jot and tittle” (**Matt. 5:18**). Thus, He manipulated events so that all could see that Jesus was indeed the true Passover Lamb, who took away the sin of the world.

God then raised Him from the dead on the day of the Wave-Sheaf Offering “on the morrow after the sabbath” (**Lev. 23:11**). But when Mary saw Him and mistook him for the gardener, He told her, “*Touch Me not, for I am not yet ascended to My Father*” (**John 20:17**). Later that same evening, He *did* allow the disciples to touch Him (**John 20:27**). So it is plain that He had already ascended to His Father by the evening after His Resurrection.

It is equally plain that this was *not* the ascension that occurred 40 days later. It was, rather, His ascension at the time the priest waved the sheaf of barley before the Lord in the Temple about mid-morning. Once again we find minute details being fulfilled according to precise timing. When the priest waved the sheaf down and up, it signified death and Resurrection. At that moment, Jesus presented Himself alive before the Father in the true Temple in heaven. Before that moment, though He was actually alive, He had not yet been declared *legally* alive. Mary was not to touch Him prior to the time He was declared legally alive.

The day of the Wave-Sheaf Offering was the first day of a 50-day count toward the day of Pentecost (**Lev. 23:15–16**). Thus, since the Wave-Sheaf Offering was always waved on the first day of the week, or “the morrow after the sabbath,” the day of Pentecost also falls on the first day of the week, seven weeks later.

Jesus appeared to His disciples that first Sunday and again a week later on Sunday (**John 20:26**), setting a pattern for fellowship with Him on the first day of the week. From that point on, we find in all the records of the early Church that they met on the first day of the week for fellowship (communion) with Jesus and with each other.

The exception to this general pattern comes in Jesus’ final appearance to the disciples on the 40th day of this Pentecost cycle. **Acts 1:3** says,

**<sup>3</sup> To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God.**

Before ascending, He told the disciples to “*tarry ye in the city of Jerusalem until ye be endued with power from on high*” (**Luke 24:49**). They did tarry ten days, and on the day of Pentecost the Spirit was sent.

If God took such pains to do all things according to precise timing, then why would Jesus ascend on the 40th day of the Pentecost cycle? What biblical pattern or prophecy was He fulfilling? The 40th day of the Pentecost cycle is traditionally the day of the ascension of Elijah, though there is no biblical reference. Nonetheless, it would appear that Jesus confirmed that tradition by His own ascension on that day.

Another biblical pattern is found in the story of Israel under Moses. After Israel crossed the Red Sea, they came into the wilderness on their way to Mt. Sinai. They arrived at Elim on the 15th day of the second month, one month after leaving Goshen (**Ex. 16:1**). They stayed at least a week, because here is where they began to receive the manna, and the Scriptures mention at least one full sabbath cycle wherein they ate manna before continuing their journey (**Ex. 16:22–24**).

From there they journeyed to Rephidim (**Ex. 17:1**), their last stop on the way to Sinai (**Ex. 19:2**). Their stay in Rephidim is undated, but it appears they were there on the 40th day of the Pentecost cycle. At Rephidim, the people complained for lack of water, and Moses struck the rock to give them water. Then we read that the Amalekites attacked Israel. **Exodus 17:8–10** says,

**<sup>8</sup> Then came Amalek and fought with Israel in Rephidim. <sup>9</sup> And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of God in mine hand. <sup>10</sup> So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.**

This story was commemorated in Psalm 81, which was read every Thursday in the synagogue in biblical times. (The 40th day of the Pentecost cycle always fell on a Thursday.) Israel won the battle, because of Moses' intercession at the top of the hill. Moses is a type of Christ, who ascended on the 40th day, and is seated at the right hand of the Father, having been given all authority (the rod of authority) in heaven and in earth (**Matt. 28:18**). From that position of authority, *"He ever liveth to make intercession for them"* (**Heb. 7:25**).

By His intercession, we will win the victory over His enemies. Even as Moses ascended the hill to make intercession for the people, so also did Jesus ascend on the 40th day to make intercession for us until all enemies are put under His feet.

The disciples tarried ten days before the Spirit was sent on the day of Pentecost. This pattern not only appears in the story of Moses as He led Israel to Mount Sinai; it was also set in the Pentecostal pattern of king Saul. The complete story is found in my booklet **The Wheat and Asses of Pentecost**, but in brief, Saul was crowned king of Israel on the day of Pentecost—but not before tarrying for ten days. The first three days were spent searching for his father's asses (**1 Sam. 9:20**), and then Samuel told him to tarry another seven days while he made burnt offerings and peace offerings to God to prepare for the day of Pentecost (**1 Sam. 10:8**).

In the building of Solomon's Temple, we find it took seven years to build the Temple itself, and another three years to cast the pillars and vessels of the Temple. Again, the ten-day tarrying pattern was established, leading to the outpouring of the Spirit. These patterns show us plainly that the ten days can be subdivided into seven and three.

The law specified that it took seven days to complete the cleansing time of the leper (**Lev. 14:8**). Leprosy is a symbol of death and the death-ridden human nature that we inherited from Adam. So in one sense, to fulfill the law, it took a full seven days to cleanse the disciples, before the oil was poured upon their heads.

It also took seven days to cleanse Aaron and his sons and prepare them for the priesthood (**Ex. 29:35**). The disciples were being cleansed for a new priestly order. Though it was not a Levitical order, but that of Melchizedek, nonetheless, the same laws were applicable, and these were fulfilled to the letter.

So, in studying the disciples' tarrying period leading to Pentecost in Acts 2, we conclude that they probably spent three days searching for would-be Pentecostals (the Father's "asses"), meeting in the upper room for only the final seven days of the tarrying period. The main purpose of that week was to come into unity (with "peace offerings" to reconcile any disputes between them) and to present themselves as living sacrifices, or burnt offerings unto God. **Acts 2:1–4** says,

**<sup>1</sup> And when the day of Pentecost was fully come, they were all with *one accord* in one place. <sup>2</sup> And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where**



they were sitting.<sup>3</sup> **And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.<sup>4</sup> And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**

Just as the 120 priests in Solomon's day were all blowing their trumpets in harmony, so also the 120 disciples were "with one accord." They had no need of trumpets, however, for their mouths were filled with the voice and words of God "*as the Spirit gave them utterance.*"

## **The Prophetic Life of Moses: 120 Years**

In **Deuteronomy 34:7** we read,

**<sup>7</sup> And Moses was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated.**

Why did God have Moses live to be precisely 120 years old? What does this have to do with the outpouring of the Spirit? It has everything to do with our subject at hand. In fact, the life of Moses is one of the most profound and striking prophecies of the 120 Jubilees of history leading up to 1986 A.D.

Moses' life was divided into three periods of 40 years each. We read in **Acts 7:22–24** about the first 40 years of his life,

**<sup>22</sup> And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.<sup>23</sup> And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.<sup>24</sup> And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian.**

We know, of course, that this resulted in Moses' exile into the land of Midian, where he spent the next 40 years training in God's Bible College. Then, at the end of those 40 years, God appeared to Moses in the burning bush and sent him back to Pharaoh to deliver His people. **Exodus 7:7** says,

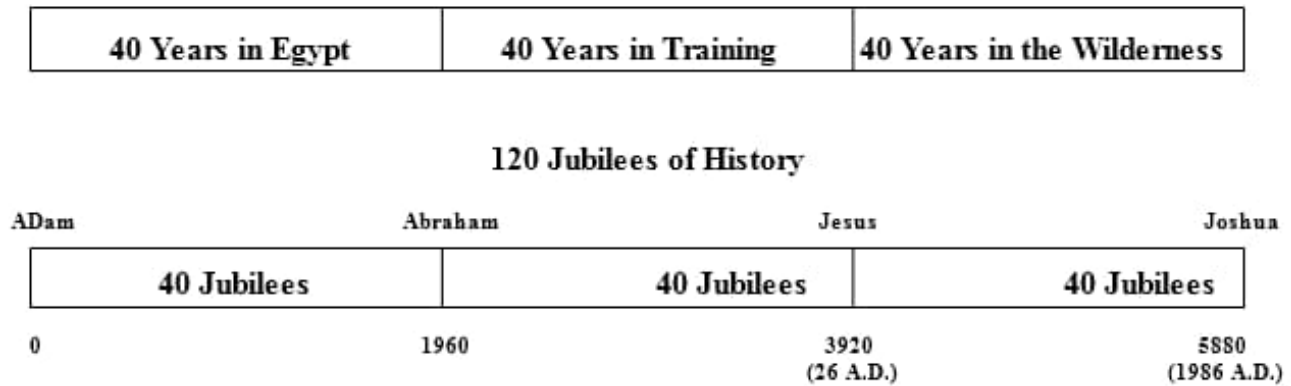
**<sup>7</sup> And Moses was fourscore years old [80], and Aaron fourscore and three years old [83], when they spake unto Pharaoh.**

And so we see that Moses lived through three distinct phases in his life, each of which was 40 years. Finally, he died at the age of 120. (See the chart on the next page.)

This is prophetic of history as God views it. The 40th Jubilee is the year 1960 from Adam. Twelve years prior to this time, Abram was born (1948). Thus, on the 40th Jubilee from Adam, we find that Abram reached the first age of maturity (12). We are not told what happened at that time, but in general we can say that this follows the pattern of Moses' life, for Abram was the man that God called out of Ur of the Chaldees and began to train for service.



## The Life of Moses: Historic Prophecy



Thus, the period from Abraham to Jesus was like a training period, comparable to Moses being trained in the wilderness prior to his job of leading Israel out of Egypt.

The 80th Jubilee from Adam is 26 A.D. It brings us to the time of Jesus, who is one like unto Moses, in that He led us out of our Egyptian bondage (to sin) at Passover. It takes no stretch of imagination to see how Jesus, after the 80th Jubilee, did what Moses did at the age of 80.

Even as Moses led “*the church in the wilderness*” (**Acts 7:38**) for 40 years, so also did Jesus lead the New Testament Church into the wilderness for a period of 40 Jubilees. Moses died after leading Israel for 40 years, and Joshua led Israel across the Jordan river into the Promised Land. So also in our day, after 40 more Jubilees, Jesus (whose Hebrew name is Joshua) will lead us into the greater promise of the inheritance lost by Adam at the beginning.

There is a seeming discrepancy that we must reconcile at this point. The 80th Jubilee from Adam was 26 A.D., but the New Testament Church began in 33 A.D. Thus, 40 Jubilees later we find that we have two endpoints as well: 1986 and 1993. The year 1986 is the 120th Jubilee from Adam; but 1993 was the 40th Jubilee of the Church.

To explain the reasons for this would require more background material than we can give here. But by the time you have completed these studies, the full picture will be manifest. We can only say for now that God planned this discrepancy in order to delay the fullness of the Spirit from coming ahead of schedule.

### The Antidote to Noah’s Flood

As we mentioned earlier, there are *two Floods*. The first is the Flood of Noah, wherein the wind, breath, or spirit was removed from all flesh; the second is the Flood of the Holy Spirit, wherein the Spirit of God is to be poured out upon all flesh. The “latter rain” of **Joel 2:23** is the antidote to the Flood of Noah.

The basic outline of God’s Plan to put His Spirit back into all flesh is revealed in Noah’s actions at the end of the Flood. **Genesis 8:1** says,

**<sup>1</sup> And God remembered Noah, and every living thing, and all the cattle that was with him in the Ark; and God made a wind [Hebrew *ruach*, “wind, breath, spirit”] to pass over the earth, and the waters asswaged.”**

The wind, or Spirit of God, is said to be the antidote to the Flood of waters. This is a prophetic statement that has far greater implications than a mere reduction in the water level. As He resuscitates the whole earth by breathing into their nostrils the breath of life once again, we are brought into Immortality and Perfection, as at the beginning. Eden and more is restored.

The Scriptures also picture the Spirit of God as a dove. In fact, this was the original word picture found in **Genesis 1:2**, where ...

**<sup>2</sup> the Spirit of God moved** [Hebrew *rachaph*, "brooded or fluttered," as a dove] **upon the face of the waters.**

The same picture is painted in **Deuteronomy 32:11**, where God is pictured as an eagle fluttering over her young, caring for the nation of Israel.

And so we find that toward the end of the Flood, Noah sent out three *doves* to see if the waters were abated. This was prophetic. It tells us that God planned to do the same in order to overcome the effects of the Flood of water. Thus, the outpouring of the Spirit comes in three stages, both personally and corporately. These three stages are represented by Israel's three main feast days, wherein all the males were called to stand before God.

The Feast of Passover deals with the first dove sent out. It is a partial anointing that results in Justification. It is the salvation of your spirit. The Feast of Pentecost deals with the second dove sent out. It is a greater anointing that begins the work of Sanctification. It is sent for the salvation of your soul. Finally, the Feast of Tabernacles correlates with Noah's third dove. It is the last anointing, for it represents the fullness of the Spirit poured out, wherein we see the redemption of the body (**Rom. 8:23**). At this outpouring, you receive the true inheritance that was lost in Adam: the glorified body. This is the full salvation in the Plan of God, as depicted by Noah's three doves and Israel's three feast days.

Corporately speaking, however, these doves and feast days depict three distinct outpourings of the Spirit, when God intervenes in the affairs of the earth in a most unusual manner. The first was when He came down upon Mount Sinai as fire and spoke the Ten Commandments to all the people of Israel. This was something very unusual, and the Scriptures say it had never been done before (**Deut. 4:33**).

The second great outpouring of the Spirit occurred in the book of Acts on the day of Pentecost. The third is yet to come at the Feast of Tabernacles, and when it does, the earth will give birth to the Sons of God who are fully in His image and likeness.

The three doves that Noah sent out give us a description of each of these three manifestations of the Spirit. **Genesis 8:8-9** says,

**<sup>8</sup> Also he sent forth a *dove* from him, to see if the waters were abated from off the face of the ground. <sup>9</sup> But the dove found no rest for the sole of her foot, and she returned unto him into the Ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the Ark.**

When the Spirit of God was sent to Israel at Mount Sinai, the people were terrified at the sight. They thought that if they saw God they would die. And so, after God spoke the Ten Commandments to them, they had had enough. **Exodus 20:18-21** tells us the story,

**<sup>18</sup> And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off. <sup>19</sup> And they said unto Moses, Speak thou with us, and we will hear; but let not God speak with us, lest we die. <sup>20</sup> And Moses said unto the people, Fear not; for God is come to prove you, and that His fear may be before your faces, that ye sin not. <sup>21</sup> And the people stood afar off, and Moses drew near unto the thick darkness where God was.**

God told Moses the rest of the law, and Moses wrote it down and related it to the people. The law was thus a *revelation* to Moses, and having heard the voice of God, it was written on his heart, producing faith (**Rom. 10:17**). The people in general, however, only received the law written externally on tables of stone. Thus, while the people were *persuaded* to be obedient, they did not have the *faith* necessary to enter the Promised Land.

The people were obedient because the law was imposed upon them from the outside. It took a law enforcement agency to keep order and obedience, because the people did not really want to hear His voice or follow His law. They felt His laws were too oppressive. They disagreed with God's way of thinking, which was different from man's. After the signs and wonders had passed, the people began to resent God's law and chafe at its demands of righteousness. And even today, men think of God's commands as "bondage to the law." This kind of thinking only proves that the law has yet to be written on their hearts.

This also portrays the difference between a bondservant and a Son. We certainly must relate to God as bondservants, even as Paul did (**Rom. 1:1**). This deals with our willingness to obey God and do His commandments. But a Son goes further. A servant merely does his master's will; *a Son wants to do his Father's Will, because he has his Father's mind and is in agreement with Him.*

Those of us who are "sons in training" differ in no way from servants, for we are yet minors (**Gal. 4:1**). Our Father imposes His Will upon us to train us in His value system, His laws. But there comes a day when we grow up to maturity. The mature Son who has learned his Father's values will continue to live according to them—not because of an external law, but because those laws are written on his heart. He *wants* to live as he was taught, because he agrees that *"the law is holy and just and good"* (**Rom. 7:12**). He does not consider the law to be the bondage of a tyrant, but a way of life that brings life, liberty, and happiness to all.

The people in Moses' day refused to hear the Spirit of God. This was the outworking of the prophecy in Noah's first dove, which *"found no rest for the sole of her foot"* (**Gen. 8:9**). Even as that dove returned to the Ark, so also did the Spirit of God in Moses' day go to *the Ark of the Covenant*. The Spirit thus did not indwell men at that time, but remained in an external structure—first the Tabernacle of Moses, and then the Temple of Solomon.

Noah's second dove returned with *"an olive leaf pluckt off"* (**Gen. 8:11**). Noah then knew that the Floods had abated. Yet he did not leave the Ark immediately, because this would have violated the prophecy of the Plan of God.

This second dove depicts the outpouring of the Spirit at Pentecost in Acts 2, by which we received the earnest of the Spirit. The single olive leaf represents this perfectly. While it does show that now there is new life in the earth (in the hearts of men), it is, nonetheless, only a small portion of that which is to come. Also, in that the Spirit was now indwelling flesh, rather than remaining in an external dwelling place, we find that **Genesis 8:10–11** does not mention the dove returning to *the Ark*. *It says only that "the dove came in to him."* The precise wording of the Scriptures prophesies that the Spirit of God had now come *into* men.

The third dove that Noah sent *"returned not again unto him any more"* (**Gen. 8:12**). It prophetically depicts a condition whereby man has no need of further outpourings, for the Spirit is in him fully. At that point, Noah left the Ark to bring new life into a new world. Even so, those who receive the fullness of the Spirit will be sent into all the world to bring all things under His feet. They will establish God's New World Order after God has brought man's New World Order into dissolution.

Keep in mind that the Flood in Noah's day occurred after 120 *years*. The first outpouring of the Spirit (dove) occurred just prior to the 50th Jubilee from Adam. The second dove was sent seven years after the 80th Jubilee. The fall of 1986 A.D. was the 120th Jubilee, and so this is the overall hinge date by which the fullness is to be poured out. But this is merely an overall view. As we proceed in our studies, we will show the details of what has occurred since 1986 in the Plan of God and the importance of the year 1996 and beyond.

## Cleansing Laws Following Childbirth

Leviticus 12 is a Scripture passage almost never read by Christians. It deals with laws that appear to be totally irrelevant to us today: the times of purification after childbirth. All the laws of purification in the Old Testament, whether by blood or by water, have been changed in the New Testament by the blood and water that came forth from the heart of Jesus at His crucifixion (**John 19:34**). However, the time cycles in the law are a revelation by which we may understand the birthing of the Manchild—"Christ in you, the hope of glory" (**Col. 1:27**).

Leviticus 12 tells us that when a woman gives birth to a son, she is unclean for seven days. On the eighth day she is to have her son circumcised. Then she is remain separate from her husband for yet another 33 days, for a total of *40 days* (**Lev. 12:2–4**). However, if a woman gives birth to a daughter, she is considered unclean for 14 days, followed by another 66 days of purification and separation from her husband. And so, after a daughter’s birth, she is to remain separate from her husband for a total of *80 days* (**Lev. 12:5**).

We know, of course, that after childbirth, a woman needs time to heal. Thus, we may argue that this was a practical law from that standpoint. However, there appears to be no practical reason why a woman’s separation time should be twice as long after a daughter’s birth. This was not meant to be practical. It was meant to be prophetic of what God has been doing throughout history, in bringing forth His children.

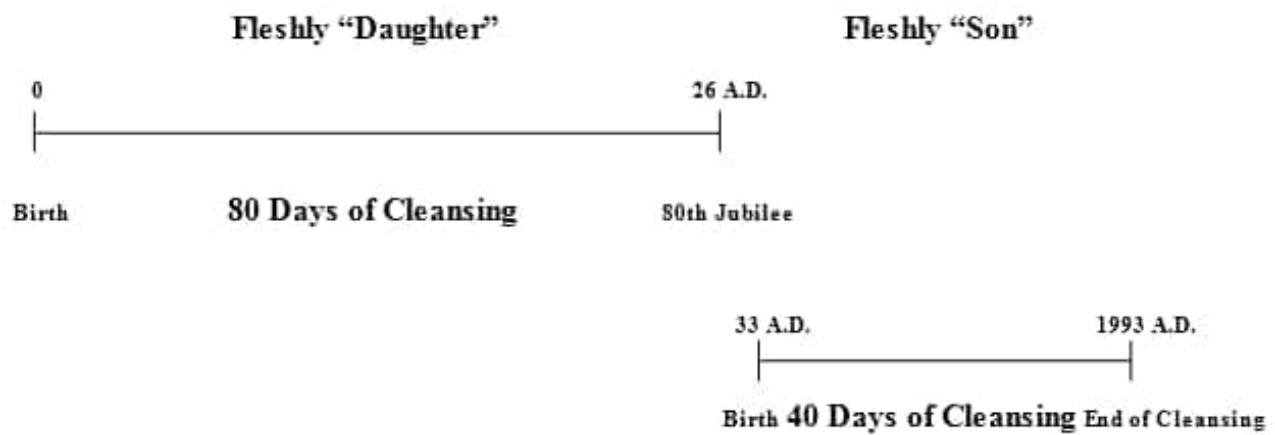
Back in the days of Adam and Eve, God said to “*be fruitful, and multiply*” (**Gen. 1:28**). This command was given to them prior to their sin, while they still retained the glory of God in their bodies. If they had had children prior to their fall, they would have produced children in the image and likeness of God. But they did not do so. Cain, Abel, and Seth were born some years *after* they had lost the glory and likeness of God. Thus, the children they bore were in the image of their fleshly state. They were not truly “sons of God” in the sense that God required. For this reason Jesus came, so that, in receiving Him, they might “*become* the Sons of God” (**John 1:12**). John also tells us that even “*now* we are the Sons of God” (**1 John 3:2**), but he immediately qualifies this by speaking of what we *shall be*. So it is plain that we are now imputed Sons, but in time, we shall actually manifest that Sonship in our bodies.

In the law, the people were required to bring a sacrifice to God as part of the purification rite after childbirth (**Lev. 12:6–8**). It was *not* that they had committed a sin by having children, as some have suggested; nor was it meant to imply that proper sexual relations was a sin. Rather, it was to show that they had brought forth children in the image of fallen man—not in the image of God. The child, whether boy or girl, was born into a realm of death (mortality). The woman had thus “touched a dead body” and was therefore unclean for seven days (**Num. 19:11**). She was defiled by the mortal condition of her offspring.

In a broad sense, there are two Adams: the first was made a living *soul*; the second was made a living *spirit* (**1 Cor. 15:45**). Paul tells us here that “*there is a soulish body, and there is a spiritual body*” (**1 Cor. 15:44**, literal translation). The word for “soul” or “soulish” is often translated “natural,” and this hides the significance of the word. But in understanding the difference between soul and spirit, it is apparent that men descended from Adam are *soulish*, while those descended from Jesus are *spiritual* Sons and Daughters.

Thus, we can see that Adam and Eve brought forth an age in which all were inherently soulish. The word for “soul” is *nephesh* in Hebrew, and *pseuche* in Greek. These are feminine in the original languages. (In the English language, we do not have masculine and feminine words, but in many other languages, they do.) Thus, the soul is pictured as the feminine side of man, while the spirit is pictured as the masculine side. Every man and every woman has both a feminine side and a masculine side, called the soul and the spirit.

The point is, Adam and Eve brought forth soulish children—that is, children who were for the most part dominated by their soulish desires. One might say that the Old Testament period itself, leading up to Christ, was a soulish age, historically speaking. The “daughter” was fleshly, not in the full image of Christ. Because of this, the woman (earth, physical realm) had to remain separate from her husband (God, who is Spirit) for a full 80 Jubilees. This was a purification rite on the largest scale in the saga of God’s Plan to bring forth children in the earth.



This also explains why God would not impregnate the earth by His Spirit prior to the 80th Jubilee (26 A.D.). It would not have fit His Plan as revealed in Leviticus 12. The law is, and always has been, the blueprint of His intent and Plan for the earth. We have not understood His Plan because we have not understood His law. Jesus Himself became the sacrifice by which the “woman” was cleansed and purified at the end of her 80 Jubilees of separation. Then and only then could God once again impregnate the earth with His Spiritual Seed on the day of Pentecost.

Once again, the earth brought forth God’s offspring. This time He brought forth a son. Unfortunately, since the Feast of Pentecost is characterized by a leavened offering of firstfruits (**Lev. 23:17**), it meant that God’s son in the Pentecostal Age is leavened. That is, the sons of God during this age are still mortal and imperfect. Thus, the law specifies that the woman (earth) must await another 40 Jubilees of separation from her Husband before her time of purification is complete. Only then is she lawfully able to be united with her Husband to conceive again. The 40 Jubilees of purification extended from 33 A.D. to 1993 A.D. The earth is now lawfully eligible to be impregnated a third time—and this time the earth will bring forth the Manchild, the corporate body of the Sons of God who are spiritually perfected and in the full image and likeness of God.

God waited seven years after the 80th Jubilee before impregnating His wife the second time. The 80th Jubilee was in 26 A.D., but God waited until Pentecost of 33 A.D. to overshadow His wife. This seven-year tarrying period at the beginning of the next 40 Jubilees plays out in a seven-year difference between 1986 and 1993 as well. It partly explains why the Holy Spirit was not poured out in 1986. Even though 1986 was the 120th Jubilee, the Pentecostal Age did not end until 1993 A.D. Thus, the Spirit could not have come prior to 1993.

As we will soon show, the time to declare the great Jubilee occurred on September 23, 1996. However, the Feast of Tabernacles remained unfulfilled that year, because there were other prophetic time cycles that had not yet run their course. For instance, **Hosea 6:2** indicates that the resurrection would occur “*after two days*,” that is, after 2,000 years. In other words, this event could not take place prior to September of 1999 A.D., which was 2,000 years after Jesus’ birth. (For proof, see Chapter 9.) Other time cycles do not conclude until the year 2006 A.D. There are, no doubt, many other cycles that remain hidden at the present time. So the question remains as to how long we must tarry for the Holy Spirit to be sent forth in its fullness.

The point to remember in this section is that the earth waited 80 Jubilees for the Spirit of God to overshadow the 120 disciples in the upper room in Jerusalem, because it took 80 days to purify the woman after the birth of the soulish and fleshly. Then the fleshly “son” was born in 33 A.D., followed by 40 Jubilees of cleansing. We have now waited those 40 Jubilees. I believe that the explanation for all of this is found in the purification rites of the law found in Leviticus 12. The total period of time is 120 Jubilees, plus the current tarrying period.

Now it is time for the birth of the Manchild—the Son who is truly in the full likeness and image of Christ. I leave it to you to pray about this and determine your own course of action in preparing your heart to receive His fullness. This is the blessing that Paul prayed would be given to us. We close with his prayer in **Ephesians 3:14–19**,

<sup>14</sup> For this cause I bow my knees unto the Father of our Lord Jesus Christ, <sup>15</sup> Of whom the whole family in heaven and earth is named, <sup>16</sup> That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; <sup>17</sup> That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, <sup>18</sup> May be able to comprehend with all saints what is the breadth and length and depth and height; <sup>19</sup> And to know the love of Christ, which passeth knowledge, *that ye might be filled with all the fullness* [Greek, *pleroma*] *of God.*



## Chapter 4: Cursed Time for the Earth and Canaan

### All Sin is Reckoned as a Debt

The basic laws of restitution are found in Exodus 22. If we ever hope to understand the manner in which God deals with men and nations, we must see that God reckons all sin in terms of debt. This is made manifest in the New Testament as well. We have already covered the story of the debtor who owed 10,000 talents (**Matt. 18:21–35**). The moral of the story in the final verse of that chapter tells us that Jesus was talking about forgiving *sin*, not merely debts. **Matthew 18:35** says,

**<sup>35</sup> So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.**

The sin-debt connection is also made abundantly clear by reading the prayer that Jesus taught His disciples. **Matthew 6:12–15** says,

**<sup>12</sup> And forgive us our debts, as we forgive our debtors ... <sup>14</sup> For if ye forgive men their trespasses, your heavenly Father will also forgive you; <sup>15</sup> But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.**

Compare this passage with Luke's account of this same prayer. **Luke 11:4** reads, "*And forgive us our sins; for we also forgive every one that is indebted to us.*"

God's law in Exodus 22 makes it clear that true justice is not done until full restitution has been paid to all the victims of injustice. In other words, if a man damages someone else's property, he must pay restitution to repair or replace it. Until he does, he *owes* the victim the value of that property. If a man should steal another man's property, he must restore that which he stole, plus another of equal value. If a thief steals a car, for example, and gets caught, he must first return the car to its rightful owner. Then the thief must give his victim another car equivalent to it, or monetary compensation that satisfies both parties. Of course, if the stolen car is wrecked, or if the stolen animal is killed, the thief must pay fourfold or fivefold restitution (**Exodus 22:1**).

The restitution must always fit the crime, and a judge has no right to make the restitution less or more than the law specifies. Only the victim has the right to forgive all or part of the debt owed, once the sentence of the law has been passed. But the main point is to see the principle that all sin is reckoned as a debt owed to the victim.

### The Law of Redemption

A second major principle is the law of redemption. It tells us what to do if the thief does not have the means to repay his victim. **Exodus 22:3** says, "*he shall be sold for his theft.*" In other words, he is to be redeemed—sold to whoever is willing to pay the most for his labor. Whoever "buys" the thief is the redeemer; he is purchasing the thief's debt note. In return for the debtor's labor, the redeemer must pay the victim whatever the thief owes him. Thus, the sinner is no longer held liable for his sin, for all liability is shifted to the redeemer.

Jesus Himself is called a Redeemer. Those who claim to be redeemed by Him are thus obligated to serve Him. Those who believe they are free to go their own way in total liberty have no understanding of the law of redemption. The Bible knows no redemption without obligation to serve God and His law. We already covered this in Chapter 1, so we will say no more here.

This view of divine justice forms the backdrop for the Bible and for an entire study of how God deals with men and nations. You cannot truly understand the overall Plan of God without knowing these key laws. It is especially important when dealing with the topic of Cursed Time, where these principles are manifested time and time again. And so, having said this, we now proceed to our study of Cursed Time.

## The Earth on Cursed Time (Adam to the Flood)

On page 16, we saw that the Flood came upon the earth in the year 1656, when Noah was 600 years old. The year 1656 came at the end of four periods of Cursed Time ( $414 \times 4 = 1656$  years). This is our first and most foundational example of Cursed Time. It all began with God's curse upon the ground in **Genesis 3:17–19**. The judgment for that curse came with the Flood.

**<sup>17</sup> And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: *cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.* <sup>18</sup> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; <sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.**

In other words, Adam sinned, and thus incurred a debt to the law, because all sin is reckoned as a debt. Because there was no way that Adam could pay the debt he owed, he was “sold” into bondage as a slave to the earth (**Ex. 22:3**), he and his wife and children. And so the earth (the physical, carnal realm) became his slavemaster, and man has therefore been ruled by his carnal desires until the day he dies. Furthermore, throughout his life, Adam and his entire household had to work by the sweat of their brows to serve the earth by ridding it of thorns and thistles. The meaning of this is not limited to the hard work of farming. Each one of us has his own “earth” to till. It is the process of Sanctification, where we labor and discipline ourselves to rid our character of its thorns and thistles.

Note that God cursed the ground for Adam's sake. That is, God made the earth liable for Adam's sin. This could only be done by the law of redemption. God sold Adam to the earth. This means that Adam and his children were required to labor for the earth by the sweat of their brows; and the earth was required to pay the debt for Adam's sin. The debt owed was spiritual Perfection and Righteousness. The earth must produce a Perfect Man and present him to God to pay the debt for Adam's sin. This is one of the legal reasons why Jesus had to be born in the earth and why He was called the Second Adam. The earth finally did produce the Perfect Man to pay the debt of Adam's sin.

However, this did not occur within the original “deadline” of  $4 \times 414$  years. While Noah was “perfect in his generations” (**Gen. 6:9**), he was not the spotless lamb required in the ultimate sense. He could not do the work of the Messiah. For this reason, the Flood came  $4 \times 414$  years after Adam to judge the earth for nonpayment of debt.

The sentence of the law was read in **Genesis 3:17–19**, but that sentence was not actually carried out for another 1656 years. Why? Because God is a God of mercy and grace. He never carries out a sentence of death immediately. He always gives men time to repent, time to get off Cursed Time and enter the realm of Blessed Time.

Unfortunately, few men or nations find their way out of Cursed Time, for *they mistake God's patience and mercy for license*. When judgment does not come at once, they think God does not care what men do. They think there is no God—or none, at least, that will hold us accountable. But the day of reckoning always comes, and when it does, men wonder why God has done this to them. Because they do not understand how the law works, and because they do not know the principles of Cursed Time, they are always surprised when the law's sentence is carried out against them. Their grace period has caused them to forget their sin.

We do have some biblical examples of how nations either came out of Cursed Time or at least repented enough to obtain an extension of grace. The examples given in Scripture are not only fascinating, but very helpful in understanding how God deals with men throughout history. And I must confess that I too have found myself on Cursed Time for rebellion and disobedience against God in the past. The judgment cycles in my life were not 414 years, but in cycles of 414 *days*. I know of at least three such instances in my own life, and I have seen how Cursed Time has affected others as well. These personal examples are very helpful in understanding how Cursed Time works and what one must do to escape into Blessed Time.

## Canaan's Cursed Time (Noah's Curse to Joshua's Judgment)

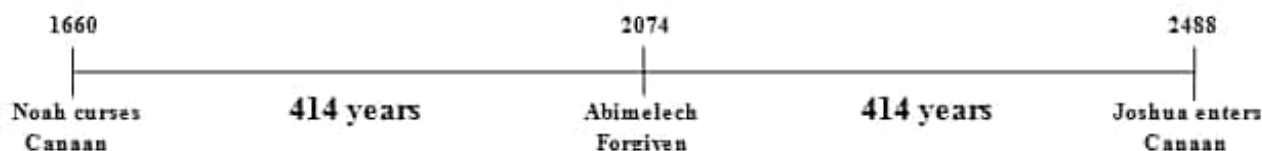
A comparison of **Genesis 7:11** and **8:13–14** reveals that Noah and his family were in the Ark for one year. In other words, the Flood lasted from the year 1656 to 1657. **Genesis 8:13** tells us that the waters were dried up on the first day of the first month, a year after Noah entered into the Ark. In those days, the calendar year began in the fall, for the Hebrew feast day calendar was not given until the time of Moses (**Ex. 12:2**), at which time the first month was transferred to the spring. And so the earth was dry by New Year's Day in the fall of the year 1657. Even so, they did not emerge from the Ark until the 27th day of the second month, which would correlate with late October or early November as we reckon time today.

The first thing that we are told Noah did was to plant a vineyard (**Gen. 9:20**). As the story goes, Noah planted a vineyard, drank of the wine, and got drunk. His son, Ham, "*saw the nakedness of his father*" (**Gen. 9:22**), but Japheth and Shem covered Noah. Whatever else this story signifies, we are here mostly concerned with the revelation of timing.

One does not obtain grapes from a newly planted vineyard. It takes three years to get enough of a grape harvest to get drunk. So if the first growing season was the summer of 1657, the second was 1658, and the third was 1659, then it is apparent that Noah could not possibly have gotten drunk prior to the next fall, which was the beginning of the year 1660. But pay careful attention to what Noah said about Canaan, the son of Ham, when he awoke from his drunken stupor. **Genesis 9:24–27** says,

**<sup>24</sup> And Noah awoke from his wine, and knew what his younger son had done unto him. <sup>25</sup> And he said, *cursed be Canaan; a servant of servants shall he be unto his brethren.* <sup>26</sup> And he said, *Blessed be the Lord God of Shem; and Canaan shall be his servant.* <sup>27</sup> God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.**

We are given no reason why Noah cursed Canaan instead of Ham, nor will we speculate about it, since that is outside the scope of our present discussion. For our purposes, it is clear that Canaan and his descendants were cursed by Noah, and this put them on Cursed Time. Thus, two periods of 414 years later, Israel crossed the Jordan river under Joshua's leadership and carried out the sentence of the law against the Canaanites.



Recall from **Chapter 2** that Israel's Exodus from Egypt occurred in the year 2448 from Adam. They spent 40 years in the wilderness and crossed the Jordan in the year 2488. If Noah cursed Canaan in the year 1660, as we have seen, then 1660 plus 828 years comes to 2488. God gave Canaan precisely two periods of Cursed Time in which to repent or find their way off Cursed Time to avoid the sentence of the law.

Once again, the precise timing of the Jordan crossing provides us with another good example of how Cursed Time works. It shows that Joshua's war against the Canaanites was the outworking of the sentence of the law that had been pronounced against them by Noah many years earlier. The two events are in a cause-and-effect relationship.

You may also ask why the Canaanites received two grace periods. Why did God not reckon their account after just one period of 414 years? If God had done so, Canaan would have come under judgment in the year 2074, because 1660 plus 414 is 2074.

So what happened in the year 2074? To put it into perspective, in that year Abraham was 126 years old; Isaac was 26; and Ishmael was 40. Abraham had just spent 26 years in Gerar in the land of the Philistines. (He moved there after Sodom and Gomorrah were destroyed, which was also about the time that Isaac was born.) The Bible does not tell us how long Abraham lived in Gerar, but we do find this detail in Jasher 22:3–5,

<sup>3</sup> And Abraham dwelt in the land of the Philistines a long time. <sup>4</sup> And the days increased and reached twenty six years, and after that Abraham with his servants and all belonging to him went from the land of the Philistines and removed to a great distance, and they came near to Hebron, and they remained there, and the servants of Abraham dug wells of water, and Abraham and all belonging to him dwelt by the water, and the servants of Abimelech king of the Philistines heard the report that Abraham's servants had dug wells of water in the borders of the land. <sup>5</sup> And they came and quarreled with the servants of Abraham, and they robbed them of the great well which they had dug.

The biblical account of this quarrel is found in the last half of Genesis 21. It tells how Abimelech came to Abraham after hearing how his servants had stolen Abraham's well.

Abraham and Abimelech made a covenant in which Abraham purchased the water rights with seven ewe lambs (**Gen. 21:28–32**). While the Bible does not date this event specifically, Jasher does tell us that Abraham had spent 26 years in Gerar prior to moving to this new location. This would be the year 2073. Then, within the following year, Abraham's servants dug a great well, found water, and the Philistines heard about it. They came and stole the well, denying Abraham's servants access to the water. Finally, Abimelech heard about it and came to Abraham to resolve the problem. By this time, it was probably the early part of the year 2074, which was 414 years after Noah had cursed Canaan.

The Philistines were a major tribe in Canaan. King Abimelech represented them. This story suggests to us that this theft of the well of Abraham was indicative of the rebellious heart of the Philistines and all the Canaanites in general. It was the final straw before God's judgment would strike the land. But then Abimelech came and made a covenant with Abraham. He may never have known it, but he averted judgment upon all the land. If he had not made reconciliation with Abraham, I believe the curse of Noah would have struck the land that very year. But Abimelech's actions granted Canaan an extension of grace. They did not move into Blessed Time, because they did not repent and turn to God in obedience to His law; yet they did receive an extension of grace on Cursed Time. Thus, judgment was held in abeyance for another 414 years, until Joshua invaded Canaan.

The timing of this event shows us that it was 414 years from Noah's Curse to Abimelech's covenant with Abraham. But this, in turn, proves that our chronology of that time period is accurate. Remember in Chapter 2 (pages 17–18) we had one weak spot in our chronological sequence? We questioned how old Terah was when Abram was born. The Bible seems to indicate that Terah was 70 when Abram was born, but the wording is imprecise, because **Genesis 11:26** says only that "*Terah lived seventy years and begat Abram, Nahor, and Haran.*" We assumed for the moment that this meant Terah was 70 when *Abram* was born, but we left this as an unproven assumption for the time being.

The preciseness of the 414-year cycles of Canaan's Cursed Time is accurate only if Terah was 70 when Abram was born. (See the chart on the previous page.) If we were to Add any more or less years to the chronology, it would throw everything off. So, as you may see, when we approach the problem from a legal perspective, with an understanding of the judgments of God according to Cursed Time, our chronology is verified at the same time.

We also learn something else in this about the Mind of God. Suppose the 12 spies of Israel had given a good report, and suppose Israel had decided to return to their inheritance at the time of the 50th Jubilee. If they had done so, they would have entered the land at the beginning of the year 2450 from Adam. In other words, they would have brought judgment upon the Canaanites *38 years too soon*. Canaan's second grace period, won by Abimelech, did not expire until the year 2488. Herein is seen the sovereign Plan of God at work. Although it was God's *Will* that they enter Canaan in the year 2450, it was His sovereign *Plan* that they not go in until the year 2488. (See my book **Creation's Jubilee**, 1999 edition, pages 109, 110.) If Israel had brought judgment upon Canaan 38 years too soon, the Canaanites would have had legal cause to complain against God. God is much too wise to lose a case in His own court!

On the other hand, this entire story reveals something else as well. Suppose Israel *had* entered the Promised Land on the 50th Jubilee from Adam, as God told them to do. If this had actually happened, there would have been no great battle against the Canaanites, for that would have constituted judgment in a time of grace. Furthermore, Israel would have entered the land on the Feast of Tabernacles, fulfilling that feast day by manifesting the glory of God in their

bodies. With such power of the Spirit upon them, they would have been able to subdue the Canaanites, not by judgment, but by conversion!

Then the prophecy of Noah would have come to pass in a truly positive sense, where Canaan was to be a servant to Shem under God (**Gen. 9:26**). The Canaanites would have begun to learn the ways of God, taught by the children of Shem. In the book of Jasher, Shem was none other than Melchizedek, to whom Abraham paid tithes, and who ruled in the City of Salem, i.e., Jeru-Salem. In other words, the “Grape Company” (Canaan) would have begun the time of their conversion, for the Melchizedek Order would have manifested the glory of God and begun the great work of bringing all things under the feet of Christ.

However, it was not time for the conversion of the world (the Grape Company). This is an event reserved for the Tabernacles Age and beyond.

## **Canaan Redeemed as the Grape Company**

The three major feasts of Israel are each a harvest festival for a different crop, and these each represent a different group of people. The barley, waved before God at the Wave-Sheaf Offering shortly after Passover, represents the Overcomers. The wheat, which ripens some weeks later at Pentecost, represents the Church. The grapes, which ripen in the fall, represent the rest of Creation, the non-Christian world. Barley is *winnowed* to remove the chaff and expose the life of the germ; wheat must be *threshed*. But the grapes must be *trodden* under foot to extract the juice from their flesh. This is a parable of the Plan of God, who will have both bread and wine for His communion table.

The curse upon Canaan came as a direct result of the vineyard that Noah planted after the Flood. This identifies Canaan as part of the Grape Company that is cursed to be trodden under foot. Yet Noah’s curse did not specify that Canaan would be destroyed, but that his descendants would be sold as servants either to Shem or to the God of Shem, depending on how you read it. This sale into servanthood again recalls the law of redemption, under which this legal transaction is made. The purpose of the sale is to transfer Canaan’s debt to the shoulders of Shem. Shem is made Canaan’s master, but Shem is also made Canaan’s redeemer. (A redeemer is a near kinsman who repays the debt to redeem another from bondage to a stranger. Shem was Canaan’s uncle and was therefore specifically eligible to redeem Canaan. See **Leviticus 25:49**.)

Canaan, then, is a representative of the non-Christian Creation, which is in need of redemption from bondage to the earth. It foreshadows the great truth that Paul mentions in Romans 8. The sin of Ham was imputed to his son, Canaan, without his consent; but God made lawful provision for Canaan by selling him into servitude to Shem, his redeemer. Of course, this can only be done fully by the power of the God of Shem, and this is why the wording of **Genesis 9:26** is obscure and can be read either way, “*And he said, Blessed be the Lord God of Shem; and Canaan shall be his [or His] servant.*”

And so, when Paul speaks of the great redemption of Creation, it is not hard to see how this directly applies to Canaan. **Romans 8:20–21** says,

**<sup>20</sup> For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, <sup>21</sup> Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

Canaan, as a part of the Grape Company, was subjected to Noah’s curse, not willingly, but in view of a greater Plan in which he will be delivered from this curse into the glorious liberty of the Sons of God, the Order of Melchizedek, or Shem. All of Creation awaits the firstfruits of the Barley to manifest Christ. They are the firstfruits of the Church. The wheat is then the firstfruits of Creation (**James 1:18**), or the Grape Company. When Paul speaks of the reconciling of the world, he ties it to the manifestation of the firstfruits in **Romans 11:15–16**,



<sup>15</sup> For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? <sup>16</sup> For if the firstfruit be holy, the lump is also holy; and if the root be holy, so are the branches.

And so we see that this story of Noah's curse upon Canaan has implications that go far beyond the simple story. It also shows that God's ultimate purpose is not to curse or destroy, but to reconcile the world unto Himself.

## Canaan's Debt of 38 Years

In Genesis 12, we are told the story of the call of Abram. God told him to leave Ur of the Chaldees and go west. The moment Abraham (or Abram, as he was known in those days) set foot in the land of Canaan, he became responsible before God to observe the laws of the Kingdom of God. One of those laws was that no one was to sow or reap crops in the seventh year (**Lev. 25:4**). The land was to enjoy a sabbath rest every seven years. Further, after the seventh sabbath year (after 49 years) every man was to return to his own inheritance, and all his debts were to be canceled (**Lev. 25:10**).

As we said, when Abram accepted God's Promise and went to Canaan, he became responsible to observe God's laws—or at least those which were applicable to him at the time. It is generally God's practice to reveal His laws in a progressive manner. That is, He does not teach them to men all at once, but directs their circumstances and experiences so that they develop a need to know the answer. Then through prayer, God gives the law by revelation, which not only resolves the real-life problem, but also teaches us of God's ways.

Abram was a shepherd, not a farmer. He was a "stranger" (**Gen. 23:4**) in the land and had no land inheritance in Canaan. So it is probable that God did not reveal to him the laws of the sabbath rest years at that time. He did not need to know them at the time. However, it was quite different for the Canaanites. When they assumed authority over Abram, they automatically became accountable and liable to observe God's laws. With authority goes an equal measure of accountability. Abram was accountable to God to observe His laws, and the Canaanites took upon themselves this accountability the moment Abram became subject to their government. Thus, Canaan became liable to observe the rest years and Jubilees during the entire time Abram and his seed remained in Canaan.

More than likely, there were few (if any) among the Canaanites who knew God well enough to receive revelation about the rest years or any other of God's laws. And so, assuming authority over Abram *became a curse to them*. Canaan began to build up a debt to sin, measurable in rest years that they did not keep. They owed God a rest year every time they missed one.

So let us tally up the debt for which the Canaanites were liable. Here again, we must rely somewhat on the record left to us in the book of Jasher, which gives us details not recorded in the biblical record. It tells us that Abram actually made *two trips* to Canaan, not just one. The first time, he arrived in Canaan at the age of 55, in the year 2003. Jasher 13:9 says,

<sup>9</sup> *At that time, at the end of three years of Abram's dwelling in the land of Canaan, in that year Noah died, which was the fifty-eighth year of the life of Abram.*

If Abram was 58 years old after living three years in Canaan, then he must have arrived there at the age of 55. We read further that Abram spent 15 years in Canaan, and then God gave him the Promise at the age of 70 in the year 2018. (Recall that this was 430 years prior to the giving of the law, as we saw in Chapter 2. See the chart on page 21.) In the context of this Promise, which is recorded in Genesis 15, God told Abram that He would bring his descendants back to Canaan four generations later. Apparently, Abram mistook this to mean that he had gone to Canaan too soon, for we then read that he decided to return to Haran to visit his father, Terah. Jasher 13:20 reads,

<sup>20</sup> *At that time Abram returned and went to Haran to see his father and mother ... and Abram dwelt in Haran five years.*



After living in Haran five years, God then spoke to Abram and told him to return to Canaan. This was the year 2023, and Abram was 75 years old. Here is where Genesis 12 picks up the story. The biblical account is short and leaves out the detail that Abram had actually made two trips to Canaan, but it does record the fact that he went to Canaan at the age of 75. **Genesis 12:4** says,

**<sup>4</sup> So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran.**

In studying the dates of Abram's visit to Haran (2018–2023), we find that he was not gone from Canaan during any of the rest years. The rest years fell in the years 2002, 2009, 2016, and 2023. (You can easily figure rest years by seeing which years are divisible by seven.) So Abram actually returned to Canaan during the rest year of 2023 and did not miss it. This is important, because it meant that Canaan remained liable to observe that rest year, because Abram was there under their authority in that year.

So, in figuring the total rest-year debt of Canaan, we see that the time period in which Abram, Isaac, and Jacob were in the land of Canaan ran from the year 2003 to 2238, when Jacob was 130 years old. (See page 18.) The first rest year that Canaan was liable to keep was in the year 2009. The next was 2016, and so on. There were *33 rest years* in this time period. There were also *five Jubilees* during this time: the years 2009, 2058, 2107, 2156, and 2205. This gave Canaan a total rest-year debt of *38 years*.

## How Israel Paid Canaan's Debt

This is one of those typically fascinating Bible stories that few people understand, because God does not want to reveal His *ways* to those who do not want to know Him. So He revealed His *acts* in the biblical record, but hid His *ways* (**Ps. 103:7**).

We have already seen on pages 18–21 how Israel came out of Egypt in the year 2448. After giving them the law and instructing them in the building of the Tabernacle, God led them to the border of Canaan and told them to return to their inheritance. When they refused, God sentenced them to spend another 38 years in the wilderness (**Deut. 2:14**). Why? Well, the surface reason that God gave Israel was that the 12 spies had searched out the land for 40 days, and therefore they would spend a total of 40 years in the wilderness, a year for each day they had spied out the land (**Num. 14:33–34**). But there is also a *lawful reason* that you do not see unless you understand the laws of God and something of His Plan.

God intended to fulfill Noah's prophetic curse upon Canaan. That curse specified that Canaan would go into servitude to Shem's seed (Israel). I have already commented on this, showing how this was a classic act of redemption by a near kinsman, uncle Shem. If Israel had returned to their inheritance at the Feast of Tabernacles as they were told to do, they would have birthed the Manchil and manifested Christ as Sons. In that glorified state as Sons of God, they would have been able to fully pay the debt that Canaan owed to satisfy the law. The redemption of the Grape Company, the non-christian Canaanite world, would have begun with the power of the spoken Word. There would have been little or no bloodshed. What a glorious day it would have been!

So what went wrong? Nothing went wrong. None of this glory was even possible prior to the Cross and the Resurrection of Jesus. It was the *Will* of God that it happen; but it was not in His *Plan*. God's Will must always be fulfilled, but God's Plan almost always delays the fulfillment of His Will for a time. The only essential difference between God's Will and God's Plan is *Time*. God's Plan is a delayed fulfillment of His Will.

This is why a study of timing is crucial in the understanding of God's Plan, which is in turn a revelation of His ways, His Mind.

There are legal implications to Israel's refusal to enter the land. As God's chosen, Israel was called to be a Kingdom of priests (**Ex. 19:6**). That is, Israel was to be a priest to the other nations of the earth, in order that they be a blessing to all families of the earth (**Gen. 12:3**). One of the duties of God's priesthood was to administer the divine law as

judges (**Deut. 17:9–12**). In this case, the nation of Israel itself was to carry out the sentence of the law against the Canaanites, but they refused.

In essence, Canaan owed God 38 rest years, and Canaan could not pay the debt and refused even to try. In fact, they probably were not even aware that they owed God a debt. So God called Israel as a judge to administer the law and foreclose on their property. By the law, Israel was supposed to evict the Canaanites from their land. When Israel refused to pass just sentence upon Canaan, they automatically became liable for Canaan's debt. The law cannot acquit the guilty, nor does the judge have the authority to put away the law by refusing to pass sentence. But the judge does have the option—as does anyone—of paying the penalty himself. Jesus Himself did this with us. Instead of putting away the law, He imposed its full sentence upon us for our sin, but then He came and paid the penalty Himself.

Thus, if a judge wishes to be merciful to a sinner, he may do so by paying the debt himself. Moreover, if a judge *does not* pass lawful sentence upon the sinner, he automatically assumes the debt note himself. This is what happened with Israel when they refused to pass sentence of the law upon the Canaanites. *Israel assumed Canaan's 38-year debt*. Consequently, Israel spent the next 38 years in the wilderness (**Deut. 2:14**). It was to pay Canaan's rest-year debt. Only after it was fully paid did God allow Israel to enter the land of Canaan.

Another hidden purpose in this is to show us that God does not call any man or nation to rule (or judge) without first training them in the art of redemption by intercession. This is because the Body of Christ must walk even as He walked (**1 John 2:6**), and suffer with Him (**2 Tim. 2:12**), if they would rule with Him. Jesus Himself went the way of the great Intercessor as the Lamb of God before being seated at the right hand of the Father. He is our example, and so we also see this working in the history of Israel, who interceded and redeemed Canaan's 38-year debt note prior to judging them according to Noah's curse.

### **Canaan Becomes Shem's Servant**

We have mentioned a number of times that Noah's curse actually prophesied Canaan's coming servitude to the seed of Shem. This prophetic curse seems to conflict with God's command to Joshua to destroy everyone who refused to leave. But once again, God had given Joshua the law, because that was God's Will. On the other hand, Noah's curse prophesied the overall Plan of God, in which Canaan would be redeemed to serve Shem. So let us see how this actually worked out in the story of Joshua's conquest of Canaan.

In the ninth chapter of Joshua, we find the story of how the Gibeonites, a Canaanite tribe, dressed up in rags, put moldy bread in their bags, and came to Joshua asking for peace. They claimed to be from a far country, so Joshua made a peace treaty with them. Later, he discovered they were from a nearby town in Canaan named Gibeon. So Joshua told them in **Joshua 9:23**,

**<sup>23</sup> Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water for the house of my God.**

Joshua's mistake is, of course, a lesson to be sure to pray for direction, rather than assume to know. However, on a deeper level, we see the Plan of God in operation, giving us another glimpse of the Mind of God. Canaan and the entire "Grape Company" will eventually bow their knees to the King and will serve in His Temple. As fearsome as God's curses are, they are ultimately turned into blessing, as He works all things out for our good.

This also has a personal application. Canaan represents our flesh, and inheriting the Promised Land speaks of the subjugation of all carnal desires within us. This is the conquest of the kings of Canaan and the "giants" in the land, and many sermons have already been preached on this subject. The curse of the law from the time of Adam stands against us, even as the curse of Noah stood against Canaan. But God has sent Joshua (Jesus) to conquer our flesh (Canaan).

The Gibeonites speak of the remnant who serve God in His Temple. They will enter into Life without dying when the appointed time comes to return to our inheritance lost in Adam. Although that remnant is made up of fleshly people,

they will not claim an inheritance in Canaan, but in a far country, even as Abraham searched for a better country, a better inheritance. They will serve the God of Shem in the Temple.

## Saul Persecutes the Gibeonites

About 400 years after Joshua, there was a three-year famine in Israel, and David inquired of God to find the reason for it. God told him it was because Saul had killed many Gibeonites (**2 Sam. 21:1**). So David had to make restitution to them. The Gibeonites demanded that David deliver seven of the sons of Saul to them for execution (**2 Sam. 21:6**). David complied fully, and the famine ended. We read in **2 Samuel 21:9**,

***<sup>9</sup> And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.***

In other words, Saul's sons were put to death on the day the High Priest waved the sheaf of the firstfruits of barley. Many years later, it was on this day that Jesus was raised from the dead. All the Bible stories about barley and the day of Barley Harvest (i.e., the Wave-Sheaf Offering) deal with life, Resurrection, or coming into Sonship. It is therefore ironic that the sons of Saul would be hanged on that day for their father's overzealous persecution of the Gibeonites.

Saul himself was crowned on the day of Pentecost, or "wheat harvest" (**1 Sam. 12:17**). As such, he is a prime representative of the Church. Once we understand the biblical symbolism, types, and shadows in the story, it is apparent that the seven churches (**Rev. 1:4**) under the anointing of Pentecost displease God by persecuting the Overcomers who seek to serve the God of Shem in the Melchizedek Order. The Church thinks it does God a service by persecuting these "Gibeonites," but in reality, they are bringing a famine upon the land—a famine of hearing the Word (**Amos 8:11**).

The lesson to be learned from this is this: we are all born under the curse of the law for the sin of our father Adam. God in His mercy sold us to the earth, who redeemed our debt note. Thus, we were required by law to work as bondsmen to the earth all our lives. But then Jesus came as our near Kinsman to redeem our debt note, freeing us from the "stranger" but making us bondservants of Jesus Christ (**Rom. 1:1**). We are now free from the law of sin and death (the law of the earth which promotes sin and leads to death). That is, we are now free to follow the laws of God, which lead us to Christ, teach us of His character, and promote life and happiness.

As we learn of Him and His ways, we begin to come into agreement with His laws. We see their wisdom, light, and love. We see how He deals with all Creation according to those loving laws. In our agreement with His ways, His laws come to be written in our hearts, so that they become part of our character, even as they manifest His character. In this way, we come to reflect the values and character of our heavenly Father, and He calls us Sons and Daughters as we do His works and manifest Him in our lives.

Throughout all this, however, we meet fierce opposition, both from the world and from those Christians who disagree with God and hate or fear His laws, thinking them to be oppressive, carnal, or hateful and unjust. Thus, as the Overcomers attempt to come into full compliance with His law, those who are of Saul (those who remain in the realm of Pentecost and refuse to go on to Tabernacles) begin to persecute them. The Overcomers, in learning the mind of their Father, receive the Word with joy; but as the Church and the world persecute the Overcomers, they bring about a "famine" of hearing the Word, for they reject the Word that has come to the Overcomers.

This famine is broken by the Wave-Sheaf Offering, first by Jesus' Resurrection power, but secondly by the corporate fulfillment of that feast day—the First Resurrection, of the Barley Company. This event begins the Tabernacles Age, which will witness a new anointing of power upon the Barley Overcomers never seen prior to that time except in Jesus Himself. This will also end the rule of the sons of Saul, the seven churches under the Pentecostal anointing. It will be a time when the debt note of the Overcomers will be completely canceled by the 120th Jubilee, a time when the Overcomers will return to the inheritance that they lost when Adam sinned.

For them, the earth's Cursed Time will fully end. They will be the firstfruits of the Church and of Creation, for God will use them to teach His righteous laws and ways to the earth and impart the Holy Spirit on a scale not seen in prior revivals throughout history.

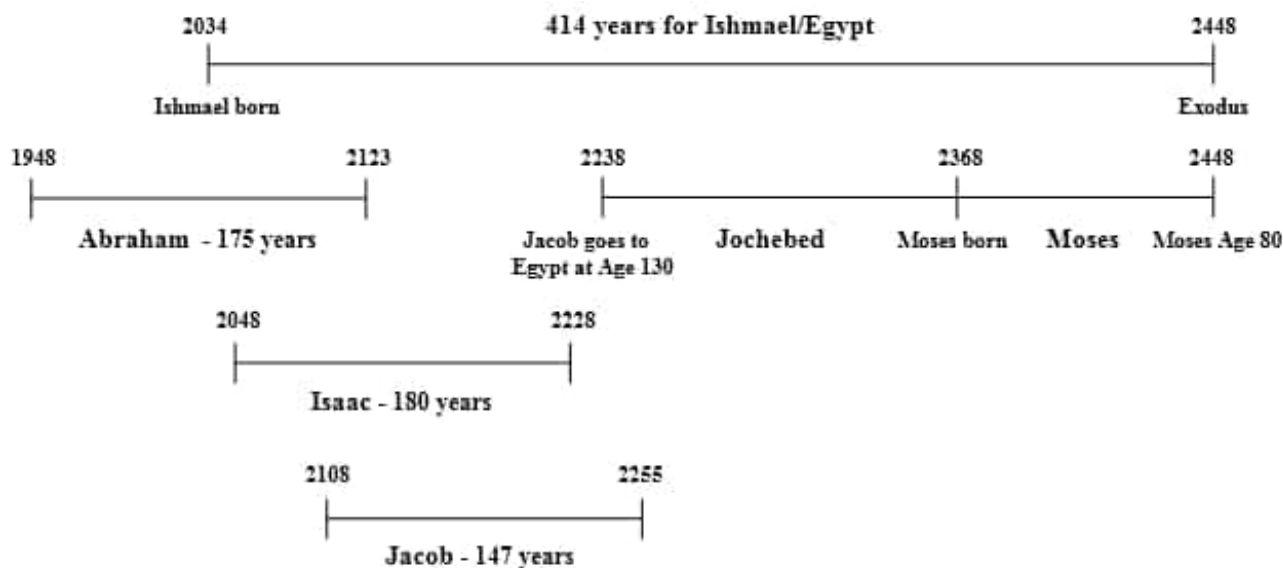
## Chapter 5: Cursed Time for Egypt

Having given some basic examples of how Cursed Time worked to the disadvantage of the earth and the Canaanites, we now turn our focus to the land of Egypt. We will see how the birth of Ishmael put Egypt on Cursed Time for 414 years, ending with the fall of Egypt at the time of Israel's Exodus under Moses.

Isaac was born to Abraham and Sarah 14 years after the birth of Ishmael; and Israel was oppressed and persecuted by the son of the bondwoman for 400 years. It began with Isaac's birth and ended with the end of the oppression by Egypt (the people of Hagar and Ishmael).

One of the most puzzling questions in the Bible is why God sent Israel into captivity to Egypt for 400 years. When we read the story of Joseph, we see God's good purpose in bringing Israel to Egypt, but after Joseph died, we find his brethren going into a long time of bondage.

In the book of Judges, the reason for other captivities is clearly given: the people had fallen into worship of foreign gods. But for the Egyptian captivity, no such reason is given. Israel is not charged with any idolatry or disobedience of any kind. Even their treatment of Joseph in selling him into Egypt seems insufficient, since Joseph forgave them wholeheartedly and told them that God had "*meant it unto good*" (**Genesis 50:20**).



We saw on pages 19–20 that the 400 years in which Abraham's seed were to be oppressed as strangers in a land not theirs began with the birth of Isaac. We know that Isaac was born in the year 2048, when Abraham was 100 years old (**Gen. 21:5**). We also know that Abram was 86 years old when Ishmael was born to him, for we read in **Genesis 16:16**, "*And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.*"

Ishmael was born in the year 2034, precisely 414 years before Israel's Exodus from Egypt. Once we know something about Cursed Time and see other patterns of 414-year cycles, we can see how Ishmael's birth brought about a Cursed Time cycle that would put Israel under Egyptian bondage.

### The Story of Ishmael's Birth

The Bible tells us that Ishmael's mother was Hagar, and that she was an Egyptian (**Gen. 16:1**). She is said to be the personal property of Sarai, Abram's wife, for we find that Sarai gave Hagar, her maid, to Abram to be his wife (**Gen. 16:3**). Beyond this, we know little about Hagar's personal background, to say nothing of how Sarai acquired her in the first place. The book of Jasher tells us that she had acquired Hagar during their sojourn in Egypt ten years earlier.

Recall from Genesis 12 that Abram had arrived in Canaan just in time for a famine (**Gen. 12:10**). So Abram took Sarai and continued traveling as far as Egypt. But as they approached Egypt, Abram became concerned that Pharaoh would kill him in order to get Sarai, who was apparently quite beautiful, even at the age of 65. So Abram decided to tell people that Sarai was his "sister." This was a half-truth, since Sarai was the daughter of Haran, Abram's older brother (Jasher 12:44). Sarai was Abram's niece, but she was only ten years younger than Abram.

When they arrived in Egypt, sure enough, Pharaoh heard of the new beauty that had just arrived, and he soon took steps to negotiate with Abram to take her as one of his wives. Pharaoh paid a generous dowry to Abram for Sarai (**Gen. 12:16**), but then God plagued his house. When Pharaoh finally discovered the truth, the Bible says he gave Sarai back to Abram and expelled them from the land of Egypt. Jasher gives us more details in Jasher 15:30–32,

*<sup>30</sup> And Pharaoh took more cattle, men servants and maid servants, and silver and gold, to give to Abram, and he returned unto him Sarai his wife. <sup>31</sup> And the king took a maiden whom he begat by his concubines, and he gave her to Sarai for a handmaid. <sup>32</sup> And the king said to his daughter, it is better for thee, my daughter, to be a handmaid in this man's house than to be a mistress in my house, after we have beheld the evil that befell us on account of this woman.*

Thus, Pharaoh paid restitution to Abram in gold and silver, but he also was sufficiently impressed with Sarai to give her his daughter as a handmaid. In the next chapter of the book of Jasher, we find Pharaoh's daughter identified as Hagar. We read in Jasher 16:24,

*<sup>24</sup> And when she [Sarai] saw that she bare no children, she took her handmaid Hagar, whom Pharaoh had given her, and she gave her to Abram her husband for a wife.*

Hagar's pedigree explains why she despised Sarai after becoming pregnant (**Gen. 16:5**). She was no ordinary servant. She had been a princess in Egypt. Later, we find that God changed Sarai's name to Sarah (**Gen. 17:15**), which means *princess*. What a fascinating detail to learn that Abraham had two princesses in his house: one a fleshly princess from Egypt, and the other a spiritual princess, so named by God Himself.

God had promised Abram an heir, but year after year went by, and Sarai was barren. No doubt Abram prayed and sought for an answer, but God was deliberately silent, as He often is. Finally, Abram concluded that the promised son was to come through Hagar. This kind of mistake is made by virtually everyone who has received a promise from God. When God gives promises, He tests us in order to teach us secrets of His character and mind that the average believer cannot comprehend. He also teaches us the limitations of our faith by causing us to give up all hope of ever seeing the promise fulfilled. This is called "the death of the vision."

So Abram, the father of faith, lost hope of ever receiving a son through Sarai and began to look for alternative interpretations of God's Word. There is no way to know how long Abram and Sarai discussed Hagar as a possible fulfillment of the promise, but finally, Sarai gave Hagar to Abram ten years after their sojourn into Egypt, when Abram was 85 years old. Ishmael was then born the following year.

The primary lesson to be learned from this story is that the promises of God cannot be fulfilled with a little help from the flesh. It is a story of the conflict between the spiritual mind and the fleshly mind. It is also a story of the two ways in which men attempt to give birth to the Manchild, "*Christ in you, the hope of glory*" (**Col. 1:27**). The first is the way of the law, which says, if a man can just be good enough, then he can receive the promised glorified body. The second way says, if Jesus is good enough, then we can be glorified. Either way, the law must be satisfied, for it requires Perfection. If we attempt to present ourselves to the law, we will find that the law rejects us, for no man qualifies. Only Jesus was perfect; only He qualifies. We must present Him, not ourselves, in order to receive Justification before the law.

Abram attempted to bring forth the promised seed by means of the flesh (through the bondwoman). In that, Abram is much like all of us during our training. It was *not* that Abram was an unbeliever. He was indeed a believer, one who had faith in God, one who was Justified by that faith. However, his Justification did not warrant a name change. God



did not change his name to Abraham until he was 99 years old. In modern terms, the change from Abram to Abraham signified not the conversion from unbeliever to believer, but the change from Christian to Overcomer. As an Overcomer, Abraham was circumcised at the age of 99, and only then did Sarah conceive Isaac.

Abraham and Sarah conceived Isaac by faith; Abram and Hagar conceived Ishmael by a fleshly persuasion of God's promise. Thus, Ishmael was born by the will of man, "*born after the flesh*" (**Gal. 4:23**). So how did this affect Abraham's seed in subsequent generations?

The chosen seed of Abraham was to be given authority over the earth. Abraham was the birthright holder from Adam, who had been given dominion over the earth (**Gen. 1:26**). The final birthright holder would, of course, be Jesus Christ; but there are others who serve as types and shadows of Him. Such is the case of Isaac. He is a type of Christ. More to the point, he is a type of Christ in you, who is to be birthed into the world as a joint heir with Christ.

When Abram took Hagar to bring forth Ishmael, it was with the intention of bringing forth the promised seed. Thirteen years later, when God revealed that Ishmael was *not* to be the chosen seed, Abram seemed to be surprised and certainly concerned for Ishmael's welfare.

### **Ishmael Chosen by Abram**

After waiting many years for the promised son, Abram and Sarai decided that the time had come for an alternative interpretation of God's promise. Pharaoh had given his daughter Hagar to Sarai as a handmaid, as restitution for putting Sarai in his harem (**Gen. 12:15**; Jasher 15:31). Abram and Sarai finally decided they would bring forth the promised son using Hagar as a surrogate mother. This was perfectly lawful under the laws of Hammurabi (Nimrod).

Thus, Ishmael was born, and Abram had every intention of making him the inheritor of the promises of God. Ishmael became (legally) the "chosen seed" for a time—chosen by Abram and Sarai, though not ultimately chosen by God. Not until Ishmael was 13 years old did God reveal to Abraham that he would have another son through Sarah who would be the true chosen seed. By this time, Ishmael had undergone his second sonship ceremony, called in later years the *bar mitzvah*. Since there were three sonship ceremonies in all: weaning, *bar mitzvah*, and the full sonship at maturity, we see that Ishmael had been declared a son on just the first two levels.

As a result, God honored Abraham's declaration of Ishmael's sonship by making him (and Egypt) the chosen people for a time. That is, he gave Ishmael (the individual) and Egypt (the nation) the authority and responsibility of bringing forth the Kingdom and birthing the Manchild. Thus, Ishmael, the son of the bondwoman, persecuted Isaac, the son of the freewoman (**Gal. 4:29**); and Egypt, the nation of the bondwoman, put Israel into bondage.

Ishmael and Egypt did not have the spiritual character to handle such authority. They used their positions to oppress, rather than to establish liberty. They thought that their positions meant that they were to be served by others. They did not see their positions as that of responsibility to others. But with God, all authority is accompanied by an equal level of responsibility. Anything that falls short of this standard is unacceptable in the sight of God. It will not stand forever.

The nation of Egypt was given precisely 414 years in which to bring forth the Kingdom of God. This was their grace period. Of course, they failed. And so we see that precisely 414 years after the birth of Ishmael was the year of Israel's Exodus from Egypt. Ishmael was born in the year 2034, and 414 years later was 2448, the year of the Exodus. At this point, Egypt was judged and nearly destroyed, along with all of its firstborn. Egypt enjoyed the blessings of the authority God gave them. But the great responsibility of being "chosen" put Egypt on Cursed Time. That is why God judged Egypt with 10 plagues. This is why God destroyed the Egyptian army at the Red Sea. And that is why God brought Israel out of Egypt at that particular time in history. Ishmael-Egypt's time was up, and it was then time for the seed of Isaac to become the true inheritor.

## How Egypt Gave Birth to Israel

Paul tells us in Galatians 4 that the story of Hagar and Sarah is a tremendous allegory by which we may learn many spiritual truths. Paul makes it clear that the “son of the bondwoman” (**Gal. 4:30**) cannot inherit with the son of the freewoman. In other words, it was not possible for Ishmael or Egypt to bring forth the Kingdom of God and fulfill the role of the promised seed.

Egypt typifies the world and the world system, which can only bring men into bondage—never into “*the glorious liberty of the children of God*” (**Rom. 8:21**). Ishmael was half Egyptian, half Abrahamic. Allegorically, this teaches us that even believers having Abraham as their father cannot bring forth the Kingdom, so long as they have the world as their mother. Flesh and blood cannot inherit the Kingdom (**1 Cor. 15:50**), nor can children of the flesh.



Abram took Hagar and brought forth Ishmael; this set the national pattern, for then God took “Hagar” (the nation of Egypt) and brought forth Israel. When Egypt gave birth to Israel, Israel was spiritually half Egyptian. Israel had God as their father, but Egypt as their mother. For this reason, the Israelites had dual loyalties and motivations. On the one hand, they wanted to go to the Promised Land, but they also had a difficult time leaving their mother. Every time they ran into problems in the wilderness, they were ready to run back to mother Egypt. Their attachment is as apparent as we would expect to see with any small child.

Thus, we see that Israel’s spiritual condition was a corporate manifestation of Ishmael, who was half Egyptian as well. This is plain when we see the bigger picture: that God “married” Egypt to bring forth His firstborn son, even as Abram “married” Hagar to bring forth Ishmael. The parallel shows us that the nation of Israel was a spiritual Ishmaelite when they were birthed from Egypt. Ishmael and Isaac allegorically represent two stages of spiritual development which were later fulfilled in the nation of Israel, beginning with their Exodus from Egypt.

### Israel Was a Spiritual Ishmaelite

We have already seen the parallel between Abram/Hagar and God/Egypt. This parallel also identifies Ishmael with Israel. Ishmael was the son of Abram and Hagar; Israel was the son of God and of Egypt. What does this teach us? In **Genesis 16:12**, God told Hagar that her son would be a *wild-ass man*.

**<sup>12</sup> And he will be a wild man** [Hebrew, *pereh adam*, “wild-ass man”]; **his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.**

The Hebrew word *pereh* used in the verse above is always translated “wild ass” in the King James Version, except in this particular verse. It is unfortunate that the translators did not realize the importance of the symbol of the ass in the Bible; hence, they dispensed with it. But once we see that Ishmael is identified as a wild ass, we can see the spiritual significance in this story. **Jeremiah 2:24** likewise identifies Jerusalem as a “wild ass,”

**<sup>24</sup> A wild ass** [*pereh*] **used to the wilderness, that snuffeth up the wind at her pleasure; in her occasion** [time of “heat”] **who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.**

It is self-evident that neither Ishmael nor Jerusalem were literal wild asses. The Scriptures are speaking figuratively. Both were spiritual wild asses, in that they preferred wilderness life to a life of servanthood in God’s house. They loved their sexual freedom. In other words, Jerusalem, who was supposed to be married to God, refused to remain

faithful to Him in that marital bond, for the city continually followed after foreign gods. This is the condition of the spiritual wild ass.

Therefore, we see the spiritual connection between Ishmael and Israel. When Egypt gave birth to Israel, she gave birth to a spiritual wild ass. Israel continually rebelled against God from the start, and violated her marriage contract that she had vowed at Sinai (**Ex. 19:8**). So the question is, how could Israel become acceptable to God? How could Israel bring forth the righteousness of the Kingdom as God's firstborn son? The answer is found in the law of the Firstborn, in Exodus 13.

## The Law of the Firstborn

We have already seen that Egypt was giving birth to God's firstborn son. But Israel was far from perfect at this point. They were yet half Egyptian. They had a heavenly Father, but they had an earthly mother. They were spiritual Ishmaelites. In Bible symbolism, they were "wild asses." And so, God had to do something about this before He could accept them as true sons. He instituted the Feast of Passover to rectify the problem. In God's explanation for the Feast of Passover (Exodus 13), we read in verses 8–13,

***<sup>8</sup> And thou shalt show thy son in that day saying, This is done because of that which the Lord did unto me when I came forth out of Egypt ... <sup>11</sup> And it shall be when the Lord shall bring thee into the land of the Canaanites ... <sup>12</sup> That thou shalt set apart unto the Lord all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's. <sup>13</sup> And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the firstborn of man among thy children shalt thou redeem.***

Asses were not "clean" animals. They were unclean and unfit for their firstborn males to be given to God. And so God mandated that lambs be given as substitutes for the asses. Then, in the same sentence, God informs Israel that all their firstborn sons had to be redeemed by a lamb. Without that Passover lamb, all the firstborn of Israel would have died along with the firstborn of Egypt (**Ex. 12:13**). In other words, the Israelites were all spiritual asses in need of redemption. They were spiritual Ishmaelites, wild-ass men. And so they all had to keep the Feast of Passover, wherein they offered to God a spotless lamb as their substitute. The Passover lamb qualified them to be called the sons of God.

In a New Testament context, we observe Passover through the blood of Jesus, who is our spotless Lamb. In our fleshly bodies, we are all wild asses, having a heavenly father and an Egyptian "mother," and this is why in **Romans 7:24, 25** Paul cried out,

***<sup>24</sup> Oh, wretched man that I am! ... <sup>25</sup> With the [spiritual] mind I myself serve the law of God; but with the flesh the law of sin.***

Our tendency to sin (the carnal mind) is not from our heavenly Father's genes, but from our fleshly mother. We are a mixed seed of heaven and earth. We are therefore unacceptable to God in our present condition. But praise God, we are made clean offerings upon His altar by the law of Substitution. Jesus came as our Passover Lamb to redeem the firstborn wild asses. This has given us a positional righteousness with God, for He no longer looks upon us as asses, but as the sheep of His pasture. We are imputed righteous, God calling what is not as though it were (**Romans 4:17**).

## Why Egypt Was Destroyed at Passover

As we saw earlier, Abram imputed "chosenness" to Ishmael when he was born in the year 2034. By extension, this made the nation of Egypt the chosen people temporarily. That is, Egypt was given authority over Israel for 400 years (beginning with the birth of Isaac). But this authority was accompanied by the responsibility to bring forth the fruits of the Kingdom, namely, the Manchild, the perfected Sons of God. This they could not do, for they were not truly "called" in the ultimate sense.

And yet, Ishmael and Egypt were both a part of God's Plan to bring forth the firstborn son of God (Israel). Egypt could not bring forth the *perfected* Son, but she did bring forth a wild-ass son who would need redemption by the Lamb in order to be acceptable in God's sight.

When God told Moses to return to Pharaoh to lead Israel out of Egypt, he gave instructions in **Exodus 4:22–23**,

**<sup>22</sup> And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn. <sup>23</sup> And I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.**

So Moses went to Pharaoh, but he told Pharaoh something a little different. This adds an interesting detail to the story. We read in **Exodus 5:1–3**,

**<sup>1</sup> And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let My people go, *that they may hold a feast unto Me* in the wilderness. <sup>2</sup> And Pharaoh said, Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go. <sup>3</sup> And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the desert and *sacrifice* unto the Lord our God; lest he fall upon us with pestilence or with the sword.**

What feast were they talking about? It is the feast later known as Passover. They had to keep this feast, lest they be killed by God. Why were they in danger? Because in the law of the Firstborn, if the lamb was not substituted for the ass, the ass was to be killed (**Ex. 13:13**).

Pharaoh, however, refused to allow Israel to leave and make that sacrifice. This made Pharaoh liable by law, and God held *him* accountable. It was necessary that Moses and Aaron give Pharaoh opportunity to allow Israel to make this sacrifice, in order that Pharaoh become legally liable. This is why all the firstborn of Egypt eventually died at Passover. Pharaoh had “bought into” the problem. The “asses” of Israel were willing to make the substitution, but Pharaoh was not. Thus, Egypt's firstborn were all killed at Passover in the year 2448.

God had given Egypt opportunity to avoid the judgment of Cursed Time at the end of their 414-year grace period. When they rejected the mercy of God, hoping to retain the benefits of Israel's labor beyond their allotted time, God judged them.

## Chapter 6: Cursed Time for Amalek and Saul

When Israel came out of Egypt, they were met by their first enemies, the Amalekites, who attacked them from the rear. In the ensuing battle, Moses stood on a hill overlooking the battleground. **Exodus 17:11–16** reads,

**<sup>11</sup> And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. <sup>12</sup> But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. <sup>13</sup> And Joshua discomfited Amalek and his people with the edge of the sword. <sup>14</sup> And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. <sup>15</sup> And Moses built an altar, and called the name of it Jehovah-nissi; <sup>16</sup> For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.**

Thirty-eight years after this battle with Amalek, as Moses gave his series of speeches to Israel just before they crossed the Jordan, he reminded Israel of this in **Deuteronomy 25:17–19**,

**<sup>17</sup> Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt, <sup>18</sup> How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. <sup>19</sup> Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that *thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.***

God put Amalek under a curse. Strangely enough, however, after giving instructions not to forget what Amalek did, God seemed to forget about it for centuries until the time of king Saul. But once we understand the principle of Cursed Time, we can see why God waited until the time of Saul (1 Samuel 15). Cursed Time, as you may recall, is a grace period, during which God gives opportunity to repent and get off Cursed Time. Thus, God gave Amalek precisely 414 years of grace. They did not repent, so God told Saul to bring judgment upon Amalek.

### Saul's Call to Judge Amalek

We established on page 24 that Saul's reign extended 40 years, from the years 2845 to 2884. The Bible does not specifically tell us what year God told Saul to destroy the Amalekites, but we do know that this job fell to Saul. God's curse upon Amalek came in the year of the Exodus (2448), and thus, 414 years later would fall in the year 2862, *the 18th year of king Saul*.

When Amalek's grace period had ended, and they obviously had not repented of their sin in attacking Israel, God told Saul in **1 Samuel 15:3–9**,

**<sup>3</sup> Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass ... <sup>7</sup> And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. <sup>8</sup> And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. <sup>9</sup> But Saul and the people spared Agag ...**

King Agag was the head of the Amalekite nation. As such, he was the representative of the nation and the focal point of the curse. The Scriptures are clear that Saul should have executed him. But Saul spared him, and the people concurred (**1 Sam. 15:9**).



A godly judge, whether Levite or king, was to “*minister in the name of the Lord*” (**Deuteronomy 18:7**). That is, they were not called to legislate their own laws but to agree with God and enforce His laws. They were not to add their own humanistic ideals of right and wrong, but were to learn and understand God’s moral views (**Deuteronomy 4:2**). King Saul disobeyed God’s decree, and spared Agag. In so doing, he took upon himself the penalty that would have come upon Agag.

We find this principle clearly stated in **1 Kings 20:42**, when (many years later) king Ahab spared the life of Ben-hadad, king of Syria.

**<sup>42</sup> And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people.**

Sure enough, we find that king Ahab eventually was killed by a Syrian (**1 Kings 22:34–35**). We can see from this that when God raises up a judge (as head of government or in some official capacity), that judge is responsible before God to pass sentence according to the law of God. If he does not do so, that same problem will come around and eventually bite him. Ahab spared a Syrian, so a Syrian eventually killed Ahab.

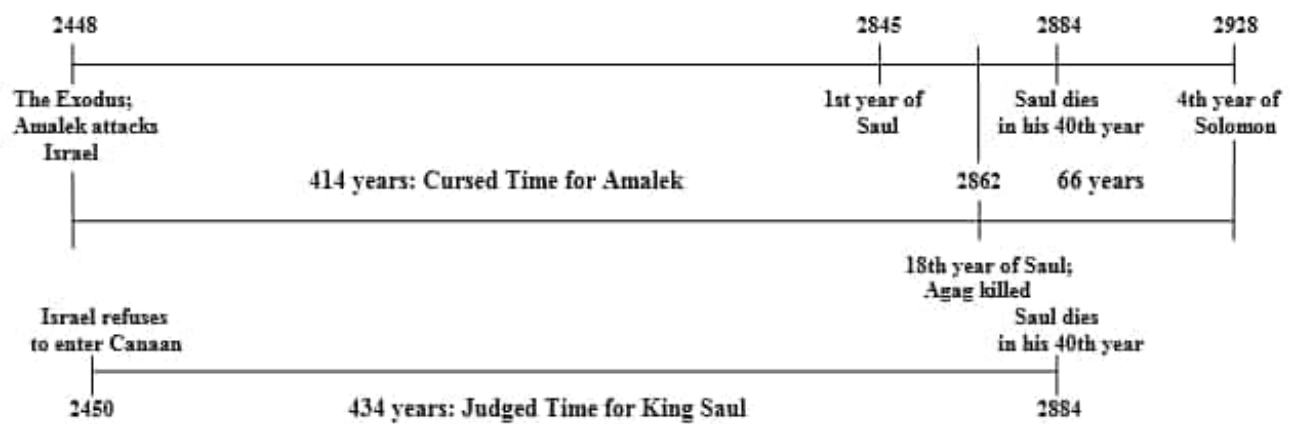
In the case of Saul, who spared Agag the Amalekite, we find a curious situation surrounding his death. The night before the battle where Saul died, he consulted the witch of Endor in order to bring up Samuel’s spirit (**1 Samuel 28**). Samuel told Saul that he would die the next day because he had refused to execute Agag, the Amalekite (**1 Sam. 28:18**). Saul then committed suicide upon losing a battle with the Philistines (**1 Sam. 31:4**). However, an Amalekite took credit for his death (**2 Sam. 1:1–10**), and so David executed that Amalekite. That unfortunate Amalekite represented his entire nation and prophesied the truth as their spokesman. He took credit for killing Saul. His personal motive was to get a reward from David; but God’s purpose was to show us God’s judgment of Saul for sparing king Agag.

It is interesting to note that Saul died in the 22nd year after he spared Agag; while king Ahab died in his 22nd year as well. Both Saul and Ahab died because they had refused to obey God and execute His righteous sentence.

These biblical examples establish the principle that a judge is called only to be the executor of God’s judgments. If he deviates from this (in effect, disagreeing with God), then he is held accountable to God for his own decision (traditions of men). If he merely does what God requires, then he is clear. We should hasten to mention that this principle should not be used to condone vigilante activity. There are many who *say* they are called to be God’s judges, but who are actually self-called. I cannot determine other people’s callings, but I do know that for every legitimate call there are at least a hundred who are deluded. In this case, just because God’s law mandates certain sentences be carried out for certain offenses, this does not obligate the average Christian under God to carry out those sentences. Both Saul and Ahab were kings of Israel and were thus called to act on a level not given to the average citizen. Some tend to assume more authority than God has given them, and usually their motive is hatred or bitterness in the heart, rather than any true obedience to God.

### **Samuel Mitigates Saul’s Liability**

Saul became liable for Agag’s penalty when he spared Agag’s life. When Samuel discovered what had happened, he “*hewed Agag in pieces before the Lord in Gilgal*” (**1 Sam. 15:33**). This execution brought a degree of mercy to Saul. Saul himself would have died according to Cursed Time, had Samuel not executed Agag. We find, however, that Saul lived another 22 years and died in his 40th year—the year 2884 from Adam.



Saul died precisely 434 years after the nation of Israel had refused to enter Canaan under Moses ( $2884 - 2450 = 434$  years). This is what we call “Judged Time.” We mentioned on pages 8–9 the difference between Blessed Time (490 years), Judged Time (434 years), and Cursed Time (414 years). The obedient ones tend to manifest cycles of 490 days or 490 years; those in rebellion or disobedience manifest judgment cycles of 414 days or years; but the late obedient manifest 434 days or years.

The nation of Israel entered Canaan 38 years late (**Deut. 2:14**), and as a result of their late obedience, they were given two distinct 434-year periods of history leading up to the Babylonian captivity. Saul participated in Israel’s national sin in his own way, and thus his life ended precisely 434 years after Israel’s rebellion. (See chart above.) Yet if Samuel had not executed Agag, I believe Saul would have died 20 years earlier, or 414 years after Israel’s rebellion. In effect, Samuel added 20 years to Saul’s life. His execution of Agag legally changed Saul’s actions from disobedient to late obedient.

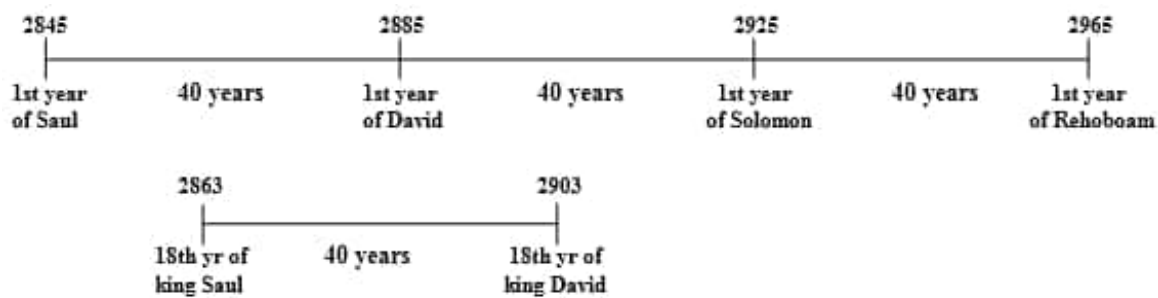
### David’s Test in His 18th Year

Some may question the wisdom of adding 20 years to the life of an oppressive king. It was necessary, however, because David was only eight years old at the time. If Saul had died on Cursed Time in place of king Agag, David would have been too young to become king over Israel. We can figure David’s age quite easily. David was 30 when Saul died in 2884. The Scriptures give us his age when he was crowned king at Hebron shortly after Saul’s death (**2 Sam. 5:4**). If the incident with Agag occurred in Saul’s 18th year (22 years before the death of Saul), then David would have been only eight years old at the time.

After Saul’s offense, Samuel mourned for Saul, but God told him to go to the house of Jesse in Bethlehem to anoint the next king of Israel (**1 Sam. 16:1**). He went and examined each of David’s older brothers, all of whom God rejected. David was then called out of the pasture where he was watching over the sheep. Samuel anointed him king that day (**1 Sam. 16:13**). He was the eighth son of Jesse and eight years old at the time.

While we cannot prove this absolutely, there is some circumstantial evidence that seems to support it. Many years later, David’s son Absalom led a revolt against his father, and rather than fight his own son, David fled Jerusalem (**2 Samuel 15**). We find that this revolt came “after forty years” (**2 Sam. 15:7**), but we are not told *from what date*. It is certainly not 40 years of David’s reign, for he only reigned 40 years in all. The only way we can make sense of this chronological statement is that Absalom revolted 40 years after David was first anointed by Samuel at the age of eight.

If this is the case, then David was 48 years old when Absalom revolted. It was David’s 18th year, or 40 years after Saul’s 18th year, when he spared king Agag.



The number 18 is used in the Bible to indicate “captivity or bondage.” It appears to have been the time of crisis for both Saul and David. The difference is that David passed the test, while Saul did not.

## Saul Consults the Witch of Endor

When Saul refused to kill king Agag, the Amalekite king, Samuel told him that “*rebellion is as the sin of witchcraft*” (1 Sam. 15:23). Saul tried to appease Samuel, but the prophet told him that since he had rejected the Word of the Lord, God had rejected him from being king (1 Sam. 15:26). From that time on, Samuel refused to see Saul (1 Sam. 15:35), though he mourned for him. At that point, God had Samuel go to Bethlehem to anoint David, the son of Jesse. We read in 1 Samuel 16:13–14,

**<sup>13</sup> Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. So Samuel rose up and went to Ramah. <sup>14</sup> But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him.**

About ten years later, when David was a teenager skilled in music, he was called to Saul’s court to assuage this evil spirit from the Lord. There David became very popular and was admired by all. This made Saul very envious, for he knew in his heart that God had rejected him. He was not rejected for his sin, but for his lack of true repentance.

Saul was never able to deal with his heart of rebellion against the ways of God, and he knew that God had rejected him. He became paranoid, wondering when God would call someone else to replace him as king. Fear turns kings into common murderers, which they justify by convincing themselves of their own perpetual calling as king. Though Samuel had plainly told Saul that God had rejected him from being king (1 Sam. 15:26), this was a Word which Saul was unable to “hear.” This problem is all too common in the Church today.

Samuel had indeed anointed Saul as king of Israel, so it was easy for him to justify himself in “defending the crown.” It was not long before Saul was trying to kill David as a potential rival. He could see plainly that David had favor with God, but the nature of such spiritual blindness would make Saul believe that David was “out of divine order.”

When Samuel finally died, Saul pursued David like a common criminal for many years, probably for 12 years, for we know that David was 30 years old when Saul died (2 Sam. 5:4). The biblical pattern seems to be that God trains his rulers for 12 years, for we find the same true with Joseph, who was 18 when he was sold into Egypt by his brethren, and 30 when Pharaoh elevated him to power.

In biblical numerology, 18 is the number of bondage, while 30 is the number of spiritual maturity. Thus, God put David and Joseph into bondage in order to mature them. They reached maturity after 12 years and then began to rule. Twelve is the number of divine government. God’s use of numbers clearly bears witness to our chronology and analysis of the divine Plan.

Just before Saul’s final battle with the Philistines, he sought out a witch to try to divine his fate and the course of the coming battle. The witch seems to have actually brought up Samuel (or his spirit) from the grave, though it took her greatly by surprise and frightened her terribly (1 Sam. 28:12). We read Samuel’s words in 1 Samuel 28:16–18,

**<sup>16</sup> Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? <sup>17</sup> And the Lord hath done to him, as He spake by me; for the Lord hath rent the kingdom out of thine hand and given it to thy neighbor, even to David; <sup>18</sup> Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.**

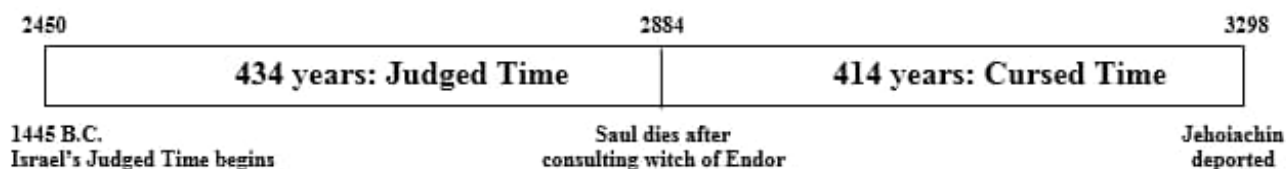
Thus, while Saul actually committed suicide, in a sense he was overcome by the Amalekites, for this was the root cause of his death. Interestingly enough, while Saul was busy fighting the Philistines, the Amalekites actually raided Ziklag, where David was living at the time. They took all of David's possessions, including his wives (**1 Sam. 30:1–5**). However, David inquired of the Lord, who gave him victory over the Amalekites. David recovered from them all that he had lost (**1 Sam. 30:18**).

Note the contrast here: Saul was overcome by Amalek; David conquered them and recovered all that Amalek had taken. This is a significant factor to those who study types and shadows, for Saul represents the Church, and David the Overcomers. This is, however, a side issue, and we cannot pursue it, lest we stray from our immediate purpose.

When Saul consulted the witch of Endor, he put the monarchy on Cursed Time. The law of God forbids consulting witches, on pain of exile or death. **Deuteronomy 18:9–12** says,

**<sup>9</sup> When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. <sup>10</sup> There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times [Hebrew *awnan*, “clouds”], or an enchanter, or a witch, <sup>11</sup> Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. <sup>12</sup> For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee.**

God tells us here that He was exiling the Canaanites from the land specifically because they consulted witches and the like, instead of consulting Him. This is what king Saul did as well; thus, the penalty was death or exile. On one level, Saul died the next day, but his death was specifically caused by his rebellion when Amalek's grace period had expired. His consulting of the witch of Endor was a new offense, which put the monarchy on Cursed Time. Thus, we find that Jehoiachin paid the price for Saul's offense precisely 414 years later.



Most historians date the first year of Jehoiachin's captivity at 597 B.C. He was replaced by Zedekiah, Jerusalem's last king, who reigned 11 years until the city was destroyed in 586 B.C.

Recall from pages 25–26 that we proved that Ahab died in the year 853 B.C., which was the equivalent of 3042 years from Adam. From Ahab's death in 853 B.C. to the captivity of Jehoiachin in 597 B.C. was 256 years.

Figuring the same period using years from Adam, Ahab died in the year 3042. When we add 256 years to this figure, we arrive at the year 3298 for Jehoiachin's captivity. In other words, 3298 = 597 B.C.

This year, 3298, is precisely 414 years after 2884—the year Saul died in battle with the Amalekites.

This is the simplified manner of proving our case connecting Saul's sin in consulting the witch of Endor with Jehoiachin's captivity. At the same time, God caused the Babylonians to remove all the Temple vessels and carry them to Babylon. No doubt, God considered this to be a part of the penalty for Saul's witchcraft, coupled with the people's refusal to repent.

It is also interesting to note that the Romans took the Temple vessels to Rome in 70 A.D., which is precisely 666 years later. It shows us by historical example what the number 666 means. It is more than simply the number of man. Specifically, it refers to man's system taking authority over the holy things of God. In modern vernacular, it refers to the condition whereby the Holy Spirit is replaced by men as the true authority in the church. When men establish their own programs and teach their own traditions of men, replacing the Holy Spirit, it is a 666 condition. God then writes "Ichabod" upon the church mantel, and the glory departs, leaving an empty shell, an abomination that is desolate, a structure uninhabited by the Spirit of God.

The fact that it is 666 years from 597 B.C. to 70 A.D. is one more cross-check by which we may establish Jehoiachin's captivity as beginning in 597 B.C. For those who may wish to study this aspect of chronology in greater depth, we have included more details with charts in Appendix A.

## Egypt's Debt of 37 years

On page 49, we told how Canaan assumed responsibility for Abram, and how this made them liable to observe God's rest years so long as they assumed authority over Abram and his seed. When Jacob and his 12 sons left Canaan and went to Egypt at Joseph's invitation, Canaan's liability ended, with 38 rest years owing. The same kind of time debt came upon Egypt while Israel remained in Egypt.

At the age of 18, Joseph was sold as a slave to "*Potiphar ... an Egyptian*" (**Gen. 39:1**). The Bible tells us that Joseph was 17 when he was given two dreams, in which he saw his father and brethren bowing down to him (**Gen. 37:7**). The book of Jasher tells us that Joseph was 18 when he was taken to Egypt (Jasher 44:14). We know from Scripture that he was elevated to power under Pharaoh when he was 30 years old (**Gen. 41:46**), and that Joseph's family moved to Egypt nine years later (after seven years of plenty and two of famine).

We also saw on page 18 that Israel moved to Egypt in the year 2238 from Adam. If Joseph was 39 years old in that year, then Joseph was sold as a slave to Egypt 21 years earlier in the year 2217. This is the date that we use in determining Egypt's time debt. Joseph was sold as a slave to Potiphar in 2217. Joseph was the birthright son (**1 Chron. 5:1-2**), and Egypt assumed authority over him. Thus, God held Egypt liable to observe the divine law, including the rest years.

The year 2219 was the 317th rest year from Adam. This was the first rest year after Joseph was sold to Potiphar that Egypt was liable to observe (but did not). The year 2255 was the first Jubilee that Egypt failed to keep. By the time Israel left Egypt in the year 2448, they had failed to keep 31 rest years and 6 Jubilees, and thus, they owed God a total of 37 years of time debt.

Recall from pages 52-54 that Israel refused to execute God's law and expel the Canaanites when their time debt came due. As a result, Israel assumed the debt themselves, and so they spent 38 years in the wilderness to pay Canaan's time debt. The question is, how did God subsequently deal with Egypt's time debt? For reasons known only to God, He did not foreclose on Egypt's time debt for many years. He held the debt in abeyance until the time of Jehoiachin. Then Jehoiachin spent 37 years in a Babylonian dungeon to pay Egypt's 37-year time debt.

The question is, how did Jehoiachin become liable for Egypt's time debt? Here is where the story goes back to his ancestor, king Solomon. Solomon married the daughter of Pharaoh (**1 Kings 7:8; 2 Chron. 8:11**). When a man marries a wife, he assumes her debts. Marriage involves authority and responsibility. Solomon took authority over Pharaoh's daughter, and thus he assumed responsibility for her debts as well. Because she was the daughter of Pharaoh, she brought with her a time debt of 37 years, and Solomon became liable for Egypt's time debt. This ensured that someone of his line would eventually have to pay the debt.

Eighteen is the biblical number of captivity or bondage. Recall that both Saul and David had a crisis in the 18th year of their reigns. Thus, it is not surprising to note that Jehoiachin was the 18th generation from Solomon, and that Jehoiachin was 18 years old when he was taken into captivity to Babylon (**2 Kings 24:8-15**). He remained in the Babylonian dungeon until the death of Nebuchadnezzar. We then read in **2 Kings 25:27-30**,



<sup>27</sup> And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; <sup>28</sup> And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; <sup>29</sup> And changed his prison garments; and he did eat bread continually before him all the days of his life. <sup>30</sup> And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

The conclusion of the matter is that the timing of Jehoiachin's sentence was determined by king Saul, who had consulted the witch of Endor 414 years earlier, putting the monarchy on Cursed Time. God gave the monarchy 414 years of grace in which to repent, and when the time came, Jehoiachin did not heed the voice of God. Thus, the sentence fell upon him. However, the length of his sentence in the dungeon was determined by king Solomon, who had married the daughter of Pharaoh, incurring Egypt's time debt of 37 years. The God of history, the Ancient of Days, is still sovereign in the earth and takes an active role in establishing and deposing the very kings who deny Him or rebel against Him.

### **Jehoiachin the Intercessor and Type of Christ**

Jehoiachin paid the debt that his forefather, Solomon, had incurred over three centuries earlier. He was thus an intercessor, one who takes on the burdens or debts of another and pays them as though he was the one who had incurred the debt. In this he was like Jesus, the Great Intercessor, who took upon Himself the sin of the whole world. It is therefore no coincidence that Jehoiachin spent precisely 37 years in the dungeon, for 37 is the biblical number of the Word of God and is, along with the number 24 (priesthood), particularly associated with Jesus Himself. Jesus came as the Word made flesh (**1 John 1:1**), in order to become a faithful High Priest for us all. If we multiply these two numbers together, we get 888, which is the numeric value of the name "Jesus" in Greek.

While some may not find this of particular interest or value, it is just one more detail that opens up a whole new understanding of the story of Jehoiachin's captivity. Jehoiachin is not only a type of Christ, but also of the Overcomers, the Body of Christ. Overcomers are all intercessors on one level or another, for they are called as priests of God and of Christ (**Rev. 20:6**). The main function of a priest is to be an intercessor, representing God to men and men to God. God's Overcomers throughout the centuries have been in a captivity to "Babylon" as well. Not all have been captive to the literal city, but all have been in captivity to "Mystery Babylon" and the flesh.

Thus, Jehoiachin's release from prison is likewise a foreshadowing of the Great Jubilee, which the Overcomers shall experience soon. In that great release, they will be given the three things that Jehoiachin received:

1. Authority over the nations of the earth taken captive by Babylon (**Rev. 2:26**),
2. New garments of transfiguration (**2 Cor. 5:1-3**), and
3. A daily rate of food, hidden manna, the spirit of revelation (**Rev. 2:17**).

These rewards are reserved for the Overcomers. There is a day coming when the Overcomers will enter into the redemption of the Body and the Fullness of the Spirit, which will give them the authority on earth that Jesus had during His ministry. Then will be manifested the greatest revival in earth's history, and it will not degrade into the dead forms and wormy manna of stultified denominationalism. It will remain a vital force in the world until all things are put under His feet.

### **The Timing of Jehoiachin's Release in Long-Term Prophecy**

Jehoiachin was in captivity at the time of Judah's 70-year captivity to Babylon. His dungeon experience prophesied of a long-term Babylonian captivity that has affected us all today. This longer-term captivity is not a mere 37 years, nor even 70 years. It is 37 x 70 years long, extending from 597 B.C. to 1994 A.D. It is 2,590 years in all. At the end

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of that 37th cycle (Nov. 21–29, 1993) this long-term Babylonian captivity *began to come to an end*. At that time, a group representing the Overcomers was led specifically to declare an end to Babylon's rule. It was called the "Jubilee Prayer Campaign." We then saw a lunar eclipse the night of Nov. 28/29, a sign of Babylon's power eclipsed.

The Jubilee Prayer Campaign brought Mystery Babylon to the divine court, where the Overcomers appealed to God to end the earth's captivity. We understood this to be like the battle of Jericho, which took seven days to overthrow. The people marched, and the priests blew rams' horns until the city was taken on the seventh day. The Hebrew word translated "rams' horns" in **Joshua 6: 4, 5, 6, 8, and 13** is *yobel*, or "Jubilee." That is, the priests were, literally speaking, blowing the Jubilee for those seven days of battle. The inhabitants of Jericho no doubt laughed at the Israelites, for this was no way to lay siege to a city. They did not know that Israel was conducting *spiritual* warfare. In the same manner, the Jubilee Prayer Campaign was actually designed to be a seven-year campaign of spiritual warfare, leading to the end of the year 2000.

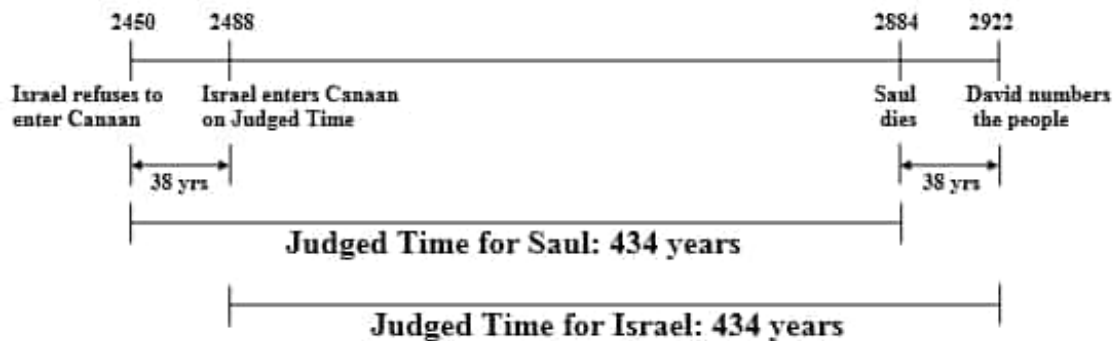
As for the results of this long prayer campaign, we leave this in the hands of God, who alone knows the end from the beginning. If we assume precise timing, the seven years is completed on November 29, 2000 A.D. The next day, November 30, is the precise end of the seven years and six months transition from Saul to David (**2 Samuel 5:5**). Because Saul was crowned on the day of wheat harvest, i.e., Pentecost (**1 Samuel 12:17**), he was a type of the Church under Pentecost, while David was the Overcomer who received the promise of the enduring dynasty to rule God's Kingdom. For this reason, these dates should be watched.

## Chapter 7: The Effects of Judged Time Upon Israel

In **Chapter 1**, we defined Judged Time as indicative of *late obedience* and dominated by 434-year cycles. Israel entered the Promised Land 38 years late (**Deut. 2:14**), and thus, their history is marked by three periods of 434 years. The first extends from the time Israel refused to enter the Promised Land to the year of king Saul's death ( $2450 + 434 = 2884$ ). This time cycle links the two events, showing that Saul died on Judged Time. (See the chart on page 65.) But Israel's Judged Time also affected king David, as we shall now see.

### How Judged Time Affected King David

Israel actually had two Judged Time cycles running almost concurrently. The first affected Saul, the second affected David. The first began when Israel refused to enter the Promised Land (2450). The second began when Israel actually entered the Promised Land late (2488). The two events are 38 years apart, and so their end points are likewise 38 years apart.



Saul died in 2884, the end of the first 434-year period.

David's test came 38 years later, toward the end of his reign when he numbered the people. Israel's entry into Canaan on Judged Time meant that God would balance the ledger in 434 years—in the 38th year of David. The story is found in 2 Samuel 24 and in **1 Chron. 21**. The Scriptures do not tell us specifically when David numbered the people. All we know is that this occurred toward the end of his reign. Once we are familiar with the way Judged Time works, we can see that this event occurred 434 years after Israel crossed the Jordan river. **2 Sam. 24:1** reads,

**<sup>1</sup> And again the anger of the Lord was kindled against Israel, and He moved David against them to say, Go, number Israel and Judah.**

We are not told why God's anger was kindled against Israel. Many have offered their speculations. It is easily explainable once we understand the principle of Judged Time. The people were on Judged Time, because they had refused to enter Canaan on the 50th Jubilee from Adam. Had they been obedient, they would have fulfilled the Feast of Tabernacles, and they would have received the glorified bodies which were lost through Adam's sin. To enter the land late meant that they would receive an alternative "rest." Their inheritance would be the land of Canaan—real estate—rather than the glorified body. They would not be perfected. Consequently, they could not keep the rest years and Jubilees in the way God required, even if they had tried.

Each rest year that passed simply added another year of "debt" to the nation's account. Finally, God foreclosed on Israel's "national debt" (sin) after 434 years had passed. By that time, Israel owed God 62 land-rest years plus 8 Jubilees, for a total time debt of 70 years.

This explains why God's anger was kindled against Israel in the 38th year of David. They had never observed a land-rest year and had never declared a Jubilee. They owed God 70 years, and it was time to foreclose on their time debt. But before God could do this, He had to move David to number the people. Why? Because Israel was still under God's protection on account of the previous census that Moses had taken just before Israel went into the land.

Many preachers and teachers today teach from this story of David. Unfortunately, they usually do so without a basic knowledge of God's law. And so, they put forth unscriptural theories about how David sinned. Many say that God judged David for the sin of "pride." Well, certainly, there is pride in all of us, including David; but God never seems to judge anyone specifically for their pride. Their pride causes them to sin, and then God judges them for their sin. Moreover, the Bible specifically makes God responsible for motivating David. If He moved David to number the people by instilling "pride" into his heart, then there are other theological difficulties with which we would have to wrestle.

Others tell us that it was a sin for David to number the people. No, it was not a sin. Moses did it twice in the wilderness, and God never judged him for it. In fact, God told him to number the people (**Num. 1:2**), even as He told David to number the people. God does not tell people to sin. The problem came when David numbered the people *in an unlawful manner*. The law of census-taking is found in **Exodus 30:12–16**,

**<sup>12</sup> When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; *that there be no plague among them, when thou numberest them.* <sup>13</sup> This shall they give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary: (a shekel is twenty gerahs:) an half shekel shall be the offering of the Lord. <sup>14</sup> Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord. <sup>15</sup> The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. <sup>16</sup> And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the Tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls.**

Take note in verse 12 that the penalty for not collecting the half-shekel offering was that God would send a plague among them. This is precisely what happened when David numbered the people. **2 Samuel 24:15** tells us,

**<sup>15</sup> So the Lord sent a pestilence upon Israel from the morning even to the time appointed [i.e., the time of the evening sacrifice]; and there died of the people from Dan even to Beer-sheba *seventy thousand men.***

To summarize, we see that Israel owed a time debt of 70 years after spending 434 years in the land of Canaan. God could not lawfully bring judgment of this kind against Israel, because the people had all given the half shekel to the sanctuary when Moses took his census. That half shekel bound God by legal contract to protect them from the plague or pestilence. Therefore, God had to call for a new census before He could bring such judgment upon Israel. This is why He moved David to number the people.

David numbered the people without collecting the half shekel. This released God from His lawful obligation, allowing Him to bring pestilence that would kill 70,000 men. In this way, God was able to foreclose upon Israel's time debt—a thousand men for every year of their debt.

This balanced the account and gave Israel a clean financial slate, spiritually speaking. It was like declaring a Jubilee, but not without cost. Such is the disadvantage of being on Judged Time. Nonetheless, this disaster ultimately worked out for good, because this was the incident by which David purchased the Temple site from Ornan the Jebusite. Note the contrast with Saul's death on Judged Time. With David, the type of Overcomer, this judgment was actually the beginning of the time of preparation for the outpouring of the Spirit when the Temple was dedicated. This dedication was the high point of Israel's history and the main type that foreshadows the fulfillment of the Feast of Tabernacles in our own day.

Israel then entered into its next 434-year cycle, which ended with the Babylonian captivity of Jerusalem. But here God did something a little different in order to show us some other Secrets of Time.

## Judged Time From David to the Fall of Jerusalem

The plague upon Israel that killed 70,000 men in the 38th year of David was the judgment of God upon the nation for not keeping its rest years and Jubilees in the years they had been in the land of Canaan. With the debt to sin paid, their slate was wiped clean. However, the people still could not or did not keep their rest years after that time. Consequently, they began to build up another time debt that would eventually lead to a second foreclosure and judgment.

There are actually two beginning points to this next 434-year period, which lead to the fall of Jerusalem (when God brought them into judgment). The first beginning point was the 38th year of David. The second beginning point was when David died two years later. As we see so often in the workings of God, He gives us more than one witness by phasing in His time cycles and then ending them in the same manner. This tends to make His plan more complex, but it also provides proof by the law of the double witness.

Dating from the 38th year of David, the next 434-year cycle ended with a highly significant event recorded in Jeremiah 34. The prophet gave the people an opportunity to keep the last rest year before the Babylonian army would come to destroy the city. This opportunity arose in the 35th year of the 17th Jubilee cycle dating from Israel's Jordan crossing. In our modern way of reckoning, it was 588 B.C.

Dating from the death of David, the next 434-year cycle ended with the "death" of the "City of David" (Jerusalem, **1 Chron. 11:4-8**) in 586 B.C. The parallel is quite fascinating.



On pages 9–10, we told the story of how Jerusalem lived out the parable of the unforgiving servant (**Matt. 18:21–35**). Jeremiah 34 shows how God gave Jerusalem opportunity to be forgiven of the time debt which they owed and avoid the Babylonian captivity. All they had to do was to keep one single rest year by freeing all their servants. At first they agreed to do so, but then they changed their minds and put them back into servitude. In doing this, they violated the law of **Exodus 21:1–2**,

**<sup>1</sup> Now these are the judgments which thou shalt set before them. <sup>2</sup> If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.**

This was the first and foremost of God's judicial laws that followed the Ten Commandments. The people all heard the voice of God speak the Ten Commandments; but this law of Hebrew servants was the first of the set of laws the people had *refused* to hear (**Ex. 20:19**). Their refusal to hear these laws set the stage for their refusal to release their servants throughout their history. They refused to grant their servants liberty at the appointed time; God likewise refused to grant His servants (Jerusalem) liberty when their day of visitation arrived.

Historians agree that the Zedekiah, the last king of Jerusalem, reigned from 597–586 B.C. In **2 Kings 25:1–3** we read,

**<sup>1</sup> And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. <sup>2</sup> And the city was besieged unto the eleventh year of king**



**Zedekiah.** <sup>3</sup> And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land.

We see, then, that Babylon began its siege in the ninth year of Zedekiah during the winter months of 588 B.C. The tenth month of the Hebrew year fell in January–February. Jeremiah had given the people opportunity to declare the rest year the previous fall a few months earlier in the seventh month, which was the beginning of that rest year (589–588 B.C.).

The Babylonians laid siege to Jerusalem for about two-and-a-half years, from January of 588 to August of 586 B.C. The city fell as Zedekiah completed his eleventh year as king in Jerusalem.

In **Appendix A**, we give a more detailed study with charts of that time period, showing how Ezekiel specifically dated all these events according to Israel’s Jubilee calendar that had begun with the Jordan crossing under Joshua. Jehoiachin was carried into captivity in 597 B.C., and so the fifth year of his captivity was 593 B.C. **Ezekiel 1:1** and **2** correlates the *fifth* year of Jehoiachin’s captivity to the 30th year of the Jubilee cycle. Five years later (589–588) was the 35th year of the Jubilee cycle—the rest year.

## The Factor of Legal Time

When the people refused to proclaim liberty to the captives and a release to the bondservants, God then declared that Jerusalem would go into captivity (**Jer. 34:13–17**). It was another two-and-a-half years before Jerusalem was captured and then destroyed. God declared the *legal* end of the city and the *legal* end of Zedekiah’s reign in the fall of 589 B.C. The *actual* end of the city and Zedekiah’s rule came in August of 586 B.C.

The question is, how does this relate to Judged Time? Well, by adding up the years of the reigning monarchs in Jerusalem from the 38th year of David to the legal end of Zedekiah’s reign, we get precisely 433 years, six months, and ten days. This rounds off to 434 years and is the factor of Judged Time. Beginning with the 38th year of David, when he numbered the people, we see that David had two remaining years of his reign (**2 Sam. 5:4**). After his death, there were 21 more monarchs in Jerusalem (including one queen), all listed in the book of 2 Chronicles.

### A Judged Time’s Worth of Monarchs for Israel

|   |                       |          |
|---|-----------------------|----------|
| David’s final years, after numbering the people |                       | 2 years  |
| 1. Solomon                                      | <b>2 Chron. 9:30</b>  | 40 years |
| 2. Rehoboam                                     | <b>2 Chron. 12:13</b> | 17 years |
| 3. Abijah                                       | <b>2 Chron. 13:2</b>  | 3 years  |
| 4. Asa  | <b>2 Chron. 16:13</b> | 41 years |
| 5. Jehoshaphat                                  | <b>2 Chron. 20:31</b> | 25 years |
| 6. Jehoram                                      | <b>2 Chron. 21:5</b>  | 8 years  |
| 7. Ahaziah                                      | <b>2 Chron. 22:2</b>  | 1 year   |
| 8. Athaliah (Queen)                             | <b>2 Chron. 22:12</b> | 6 years  |
| 9. Joash  | <b>2 Chron. 24:1</b>  | 40 years |
| 10. Amaziah                                     | <b>2 Chron. 25:1</b>  | 29 years |
| 11. Uzziah                                      | <b>2 Chron. 26:3</b>  | 52 years |
| 12. Jotham                                      | <b>2 Chron. 27:1</b>  | 16 years |
| 13. Ahaz  | <b>2 Chron. 28:1</b>  | 16 years |
| 14. Hezekiah                                    | <b>2 Chron. 29:1</b>  | 29 years |
| 15. Manasseh                                    | <b>2 Chron. 33:1</b>  | 55 years |
| 16. Amon  | <b>2 Chron. 33:21</b> | 2 years  |
| 17. Josiah                                      | <b>2 Chron. 34:1</b>  | 31 years |
| 18. Jehoahaz                                    | <b>2 Chron. 36:2</b>  | 3 months |
| 19. Jehoiakim                                   | <b>2 Chron. 36:5</b>  | 11 years |

|                |                       |   |
|----------------|-----------------------|---|
| 20. Jehoiachin | <b>2 Chron. 36:9</b>  | 3 months, 10 days   |
| 21. Zedekiah   | <b>2 Chron. 36:11</b> | 9 years (to 589–588 B.C.)<br>433 years, 6 months, 10 days |

Thus, by adding all the legal years of each of these kings in Jerusalem from the 38th year of David to the ninth year of Zedekiah, they total nearly 434 years. It is the same if we begin with the death of king David in his 40th year and go to the actual fall of Jerusalem in the 11th year of Zedekiah. The time period is equivalent, except that it begins and ends two years later than what is calculated in the table above.

Either way we figure it, we are not dealing with a strict chronological time period. Many of these kings began their reigns while their fathers were still alive. Their regencies often overlapped. And so, adding up the total years of these kings gives us the years in *legal* time, not *chronological* time. Because a king and his son often reigned at the same time, the actual chronology is one Jubilee cycle shorter—just 385 years in all. (434 - 49 = 385 years.)

As I mentioned on page 28, there are two ways of reckoning time: *chronological time* and *legal time*. Chronologically speaking, it was only 385 years, but insofar as the divine law of Time is concerned, it was as though 434 years had passed. God judged them as though they had missed the 62 rest years and 8 Jubilees normally found in a 434-year cycle. Thus, God sentenced them to a Babylonian captivity for a full 70 years (**Jer. 29:10**). We are told in **2 Chronicles 36:20–21** that Jerusalem was sentenced to the 70-year Babylonian exile specifically because they had never kept their sabbaths (rest years and Jubilees) while they were in the land.

Thus, we see that God did not judge Jerusalem on the basis of chronological time, but rather on the basis of legal time. God figured *double time* whenever there was a co-regency in power, in order to bring their liability up to the full 434 years.

You might say this was unfair. But who are we to say that God is unfair? Very few things in nature are fair. The real question is whether or not this was *just*. Yes, it was just, because it did not violate the divine law of time, which God created in the beginning. The divine law defines true justice. But I would also like to comment on the fairness question. God did this, not to be unfair or vengeful, but because He is a merciful God.

In studying the long-term effects of God's justice, we can see clearly that His judgments are corrective in nature and have our best interests at heart. By operating on the principle of legal time, He shortened the time in order to bring the nation into a greater alignment with His Creation Jubilee Calendar. Thus, by the time Judah finished its sentence in Babylon, and then spent 76 years in the cleansing mode, Daniel's 490-year Jubilee Calendar began, just 7 years out of alignment from the 70th Jubilee from Adam. Recall that when Israel had entered Canaan on Judged Time, they entered 38 years late, and this put their Jubilee system out of alignment by 38 years. But by shortening their second 434-year Judged Time cycle to just 385 years, God was able to bring them back to the land after 70 years, cleanse them after another 76 years, and then begin their new Jubilee calendar just seven years mis-aligned from the 70th Jubilee from Adam.

If you check the large fold-out calendar at the back of this book, you can see that Daniel's 70 weeks (i.e., 10 Jubilees) began just seven years after the 70th Jubilee. When king Artaxerxes I sent Ezra to Jerusalem in 458 B.C., he marked the beginning of a new Jubilee calendar after Israel's Judged Time calendar had come to an end with the fall of Jerusalem. Daniel's 70 weeks constitute the first ten Jubilees of this new calendar.

The rest years on this new calendar aligned with the rest years on the Creation Jubilee Calendar, but their Jubilees were still mis-aligned by seven years. This signified that God had brought His people somewhat closer to His perfect will, but that they were still not quite synchronized with His Jubilee Rest.

Thus, it is apparent that God was not being mean-spirited for bringing Jerusalem into court on legal time. He had a merciful purpose in mind, a plan which will ever manifest the Love in His character.

## Proof of the 385-Year Cycle

Because of the co-regencies, it would be a near hopeless task to study every monarch in Jerusalem and try to figure out the precise years of each of their reigns. Some have tried to do this, but there are simply too many “moving parts” in the time machine that could break down. Fortunately for us, we are able to bypass all that confusion by switching to the Assyrian calendar.

On page 26, we saw how the Assyrian eponym calendar recorded a solar eclipse on June 15, 763 B.C., and how this date is used by historians to date many events in ancient history. Using this astronomical key which all historians use to date ancient events, we also noted that the Assyrian calendar dates the battle of Karkar (and Ahab’s death) 90 years prior to that eclipse. Historians thus tell us that king Ahab died 90 years earlier (853 B.C., which is 3042 years from Adam). King Solomon died 78 years before the death of Ahab (931 B.C., or 2964 from Adam).

David died 40 years before the death of Solomon, in 971 B.C., or 2924 from Adam, and the 38th year of David occurred two years earlier. These are our beginning points for the Judged Time cycle for Jerusalem.

If we figure the time from David’s death (971 B.C.) to the death of the City of David (586 B.C.), it comes to a total of 385 years. ( $971 - 586 = 385$  years.)

If we figure the same time period using years from Adam, David died in 2924, and the death of the City of David in 3309, we again see it is 385 years. ( $3309 - 2924 = 385$  years.)

Our conclusion, then, is that Jerusalem was destroyed in 586 B.C., 385 years from David’s death. It was also 385 chronological years from David’s census to the legal end of Zedekiah’s reign (589–588 B.C.). Legally speaking, God brought both the city and monarchy to an end after 434 legal years. In essence, God overlapped the reigns of some of these kings in order to pack 434 years into just 385. This is one of the Secrets of Time that few have understood in times past. The fact that God sent Jerusalem into a 70-year captivity in Babylon for their refusal to keep any rest years or Jubilees proves that *they owed God 70 years* as a time debt. In other words, God sentenced them to 70 years *as though they had missed all the rest years and Jubilees of a 434-year cycle*. How could God do this legally? By the law of legal time. During each co-regency, God imputed double time to the nation.

This is proven simply by the fact that this is what happened. When we look at the facts in the case and then study God’s sentence of the law upon Jerusalem, there is little doubt about it. This is simply another example of the law of shortened time. As we examine the way God has dealt with nations in history, we get to know Him that much better. Above all, these things show us that God is indeed sovereign over history. The world has never gotten out of hand. God knows what He is doing. Nothing happens by accident. All things are working for His ultimate glory.

## Jubilee Correlations

There are times when we wonder if our dates are correct or if the number of years in an obscure time cycle have any particular meaning. Invariably, we find little “waymarks” that tell us we have indeed correctly understood the timing. In this chapter, we have seen how God shortened the 434-year Judged Time cycle to a mere 385 years. The numbers all appear to fit very well, but we have also noticed an interesting thing about this number 385.

First, it is precisely seven rest years, or one Jubilee, short of 434 years. In other words, God shortened this time by exactly one Jubilee ( $434 - 49 = 385$  years). This shows us that the Jubilee is the factor that links the two time cycles. This is helpful in our understanding, because it makes 385 a meaningful number. It no longer hangs in space somewhere, disconnected to any solid foundations.

Second, we may wonder why the final 434-year cycle of legal time is really only 433 years, 6 months, and 10 days. If God knows all things, and if nothing happens by accident, then perhaps there is some purpose to this odd total. We find there is indeed a purpose. The 434-year cycle is like the 490-year cycle, except that one is Judged Time and the

other Blessed Time. In both cases, it is the time at which God reckons the account of the nation to determine whether He will foreclose upon them in judgment or extend their grace period.

In the case of Blessed Time, God would reckon the account at the tenth Jubilee, which was timed to occur on the tenth day of the seventh month of the 50th year. However, in the case of Judged Time, God reckons the account after 433 full years had passed, plus 6 full months, plus 10 days into the seventh month. In other words, it is timed to occur on a Judged Time Jubilee. Thus, we see that the total number of legal years attributed to the kings in Jerusalem were 433 years, 6 months, and 10 days. This very specific number of legal years was meant to convey the Judged Time Jubilee. Great and marvelous are Thy works, O Lord!

## Chapter 8: The Cleansing of Jerusalem

Many people do not attempt to verify prophetic dates by known secular history, and consequently, prophecy is often misunderstood. For instance, in figuring the dates of Daniel's 70 weeks, they often start with the ending point (or what they believe it to be) and then work backwards to the beginning of the 70 weeks. In doing this, they fix the beginning of Daniel's 70 weeks arbitrarily without proving it from verifiable history.

By this method, they take their understanding of prophecy and force it upon history. They think they are doing God a service by upholding the Word; but in reality, they are only upholding their *understanding* of the Word. Because of this, they end up attempting to rewrite history to fit their own understanding of the Word.

This method is a travesty, first because they confuse the Word with their personal understanding of it; and second, because history cannot be changed by your view of prophecy. History can only be changed by new data that is discovered.

The most honest method is to study history first, because history is nothing less than *fulfilled prophecy*. Once we know how and when events took place, then history itself verifies the true interpretation of the prophetic Word. It would be foolish to retain a view of prophecy that is plainly contradicted by verifiable history. Yet that is done more often than not these days.

After the captivity of Jerusalem, the prophets date their prophecies according to the years of the reigning Persian monarch. It is obvious that God fully intended that we use secular history in our understanding of prophecy, particularly Daniel's 70 weeks. Archeologists have unearthed enough evidence to establish the reigns of the Persian kings and can cross-check them with the dated events of other nations, each having its own calendar. For instance, historians can find events that are recorded in both the Persian and the Greek calendars. If the same event is dated by two calendars, then we know how those two calendars relate to each other, and all other events on those calendars may then be correlated.

### **Jerusalem's 70-Year Captivity**

Prior to 612 B.C., the Assyrian Empire ruled supreme over that part of the world. Then Nebuchadnezzar led the province of Babylon in revolt, conquering Nineveh in 612 B.C. By 607 B.C. the war was over, and Babylon was suddenly a world power. Three years later, Babylon conquered Jerusalem in 604 B.C. At that time, they deported a few of the most intelligent youth of Jerusalem, including Daniel, to serve in the Babylonian court. In 597 B.C., Jerusalem's king Jehoiachin rebelled, and Nebuchadnezzar came to quell the revolt. He took king Jehoiachin into captivity and put him in a Babylonian dungeon, where he remained until Nebuchadnezzar died.

When Nebuchadnezzar took Jehoiachin captive in 597 B.C., he also took the treasures of the Temple to Babylon (2 Kings 24:13). This was also when Ezekiel was deported, and thus his prophecies are dated according to the year of his own and Jehoiachin's captivity. The Babylonians replaced Jehoiachin with Zedekiah, who ruled for 11 years until the city was destroyed. Zedekiah revolted toward the end of his reign, thinking, I suppose, that God would save him and the city, rather than allow His Temple to be destroyed. He did not understand that God required repentance and obedience, and that God did not care about the physical Temple structure or the city of Jerusalem. God is looking for sons, not cities or temples.

The Babylonian Empire lasted just 70 years, from 607 to 537 B.C. The captivity of Jerusalem also lasted precisely 70 years, from 604 to 534 B.C. The Temple remained desolate from late summer of 586 to March of 515 B.C., which is just a few months past 70 years. So when Jeremiah prophesied a 70-year captivity of Jerusalem (Jer. 29:10), the prophecy had multiple fulfillments and even applied to the time that Babylon was a world power.



## Babylon Conquered in 537 B.C.

In 537 B.C., the Babylonian Empire was conquered by a coalition between Darius the Mede and Cyrus the Persian. (We shall prove this date shortly.) Darius took the city of Babylon (Dan. 5:31) and ruled it for about three years while Cyrus continued his conquests. Darius organized the kingdom into 120 provinces (Dan. 6:1), and during this three-year period Daniel was thrown into the lion's den (6:16). Finally, in 534 B.C., Cyrus returned to Babylon and began to rule it directly, while Darius went back to rule his own country of Media.

Cyrus ruled a total of nine years, and after he died, he was succeeded by nine kings, who ruled until Alexander the Great of Greece conquered Persia in 331 B.C. The Persian Empire thus lasted 206 years. Their kings and the number of years they ruled are well known to both secular and biblical historians.

### Persian King List

| <u>King</u>                     | <u>Years<br/>Reigned</u> | <u>B.C. Dates</u> |
|---------------------------------|--------------------------|-------------------|
| Cyrus (Arsames)*                | 9 years                  | 536–527           |
| Cambyses (Hystaspes)*           | 8 years                  | 529–522           |
| Darius I                        | 36 years                 | 521–486           |
| Xerxes I                        | 21 years                 | 485–465           |
| Artaxerxes I                    | 41 years                 | 464–424           |
| <i>Darius II**</i>              | 19 years                 | 423–405           |
| <i>Artaxerxes II**</i>          | 46 years                 | 404–359           |
| <i>Ochus (Artaxerxes III)**</i> | 21 years                 | 358–338           |
| Arses                           | 2 years                  | 337–336           |
| Darius III                      | 5 years                  | 335–331           |

\* Note a 2-year co-regency here. Failure to note this has caused some historians to place the fall of Babylon in 539 B.C., with Cyrus first regnal year in 538 B.C.

\*\* The existence of these three kings was disputed in the early 1900's. Their existence has since been proven, but some people are unaware of this and continue to put forth the original arguments.

I hope that you will be patient as we carefully establish these dates of history. This is extremely important if we ever hope to understand the prophecy of Daniel's 70 weeks. We must first establish the date of Babylon's fall. Second, we must establish the year of the Edict of Cyrus, which allowed Sheshbazzar (Zerubbabel) to return to Jerusalem to begin rebuilding the Temple (Ezra 1). These are our beginning points.

Then, we must pinpoint the seventh year of Artaxerxes I, when Ezra was sent to offer sacrifices at the rebuilt Temple (Ezra 7:7). This was done by authority of the edict of Artaxerxes I. This date is extremely vital to know, because at that time, Ezra performed the final rite of cleansing in Jerusalem, which allowed Daniel's 70 weeks to begin the countdown toward the work of Jesus on the Cross.

As we will see later in this chapter, the edict of Cyrus (534 B.C.) began a 76-year cycle of *cleansing for Jerusalem*, to bring the city from the Cursed Time of captivity into the Blessed Time of Daniel's 70 weeks (490 years).

### An Incorrect View Proven Wrong

There are some writers from the early 1900's, such as Bullinger, Anstey, and Mauro, who denied the existence of three Persian kings: *Darius II*, *Artaxerxes II*, and *Ochus (Artaxerxes III)*. The names of these kings are noted in the Persian King List on the previous page. The view of these early writers was that the names of these kings were really just titles, rather than true names, and that they simply referred to the same king. The result of this theory was that it chopped

out over 80 years of Persian history. Since it is well known by Greek history that Persia fell in 331 B.C., this meant that king Cyrus conquered Jerusalem around 455–460 B.C., instead of 537 B.C.

This view was formulated by those who insisted that the edict of Cyrus was the event that began the countdown of Daniel's 70 weeks leading to the coming of the Messiah. But since Jesus' ministry occurred around 26–33 A.D. (depending on your view), this would require the edict of Cyrus to have been issued around 455–460 B.C. These authors attempted to resolve the issue by moving Cyrus' reign to a later point in history. But as we said earlier, this view was disproven later in a number of ways.

First, the Greek calendar was measured in Olympiads, which were four-year cycles. They held their "Olympic games" every four years on the Olympiad year. On their calendar, the famous battle of Salamis occurred in the first year of the 75th Olympiad. Records show it to have occurred during the Archonship (rule) of Kalliades, who ruled from July 480 to July 479 B.C.

But the battle of Salamis pitted the Greeks against the Persians during the reign of Xerxes I. So we know that Xerxes I ruled Persia in 480 B.C. Since Persia obviously had conquered Babylon by this time, it is apparent that Cyrus the Persian did not rule in 460 B.C. Cyrus ruled prior to the time of Xerxes I. And so the view that Persia conquered Babylon around 460 B.C. is obviously incorrect, since the Persian king Xerxes I fought the Greeks as early as 480 B.C.

Archeological findings in the 1930's put the final nail into the coffin of this incorrect theory. Collier's Encyclopedia, 1988 edition, Vol. 18, tells us about the excavation of the palaces of the Persian kings at Persepolis (in modern Iran). Under the heading "Persepolis" we read,

*The ruins of the ancient city were extensively excavated by the Oriental Institute of the University of Chicago in cooperation with the High Imperial Government of Iran. The excavations were directed by Ernst Herzfeld in 1931–1934, and by Erich F. Schmidt in 1935–1939.*

Erich Schmidt, in his book, Persepolis I, page 224, tells us that they discovered an inscription on the wall of the palace of Artaxerxes III, which listed the three kings in question. (Compare the names on this inscription with the Persian King List.) We quote this inscription below, italicizing and underlining the names of these three kings for emphasis,

*Says Artaxerxes (III) the great king, king of kings, king of countries, king of this earth; I am the son of Artaxerxes (II) the king; Artaxerxes was the son of Darius (II) the king; Darius was the son of Artaxerxes (I) the king; Artaxerxes was the son of Xerxes the king; Xerxes was the son of Darius (I) the king; Darius was the son of Hystaspes by name [i.e., Cambyses]. Hystaspes was the son of Arsames by name, the Achaemenid [i.e., Cyrus].*

Thus, there is no question that these three kings did indeed exist. Their names are recorded in an inscription in the palace of Artaxerxes III, who himself was one of the disputed kings of Persia. Nonexistent kings are not in the habit of building palaces for themselves. These excavations at Persepolis also revealed the tombs of these disputed kings. In the same article on "Persepolis," Collier's Encyclopedia reads,

*On the slopes of the mountain behind Persepolis are the rock-hewn tombs of Artaxerxes II and Artaxerxes III, and the unfinished tomb of Darius III; while several miles north on the opposite side of the Pulwar in a vertical cliff are the similar tombs of Darius I, Xerxes, Artaxerxes I, and Darius II. The latter place is now called Nakh-i- Rustam, or Pictures of Rustam.*

The three kings emphasized by italics and underlines in the above quotations are thus positively proven to have existed, for their sepulchers are with us unto this day. No one builds sepulchers or palaces for non-existent kings. Any chronological work containing this error will place the edict of Cyrus around 455–460 B.C., the fall of Jerusalem around 525–530 B.C., and the fall of Samaria around 630 B.C. These dates are clearly *incorrect*, though some present-day writers of prophecy apparently are unaware of this fact. Once again, this shows the need for a proper study of history before attempting to write a chronology or to teach Bible prophecy.

## Persian Kings Dated by Astronomy

In dating the reigns of the Persian kings, modern historians generally begin with the astronomical record set forth by Ptolemy, an Egyptian astronomer who lived about 2,000 years ago. He wrote that there had been an eclipse of the moon in the 20th year of Darius I, and another in the 31st year of his reign. Modern astronomers have pinpointed the date of the first eclipse as November 19, 502 B.C. and the second as April 25, 491 B.C.

### Years of the Reign of King Darius I

| 1   | 2 | 3   | 4 | 5   | 6 | 7                | 8 | 9   | 10 | 11  | 12 | 13  | 14 | 15  | 16 | 17  | 18 | 19  | 20 | 21                                 | 22 | 23  | 24 | 25  | 26 | 27  | 28 | 29  | 30 | 31  |  |                                     |  |
|-----|---|-----|---|-----|---|------------------|---|-----|----|-----|----|-----|----|-----|----|-----|----|-----|----|------------------------------------|----|-----|----|-----|----|-----|----|-----|----|-----|--|-------------------------------------|--|
| 521 |   | 519 |   | 517 |   | 515              |   | 513 |    | 511 |    | 509 |    | 507 |    | 505 |    | 503 |    | 501                                |    | 499 |    | 497 |    | 495 |    | 493 |    | 491 |  |                                     |  |
| BC  |   | BC  |   | BC  |   | BC               |   | BC  |    | BC  |    | BC  |    | BC  |    | BC  |    | BC  |    | BC                                 |    | BC  |    | BC  |    | BC  |    | BC  |    | BC  |  |                                     |  |
|     |   |     |   |     |   | Temple completed |   |     |    |     |    |     |    |     |    |     |    |     |    | Lunar eclipse<br>Nov. 19, 502 B.C. |    |     |    |     |    |     |    |     |    |     |  | Lunar eclipse<br>April 25, 491 B.C. |  |

Thus, the 20th year of Darius I was 502 B.C., the date of the first lunar eclipse. This means Darius' first year was 19 years earlier, or 521 B.C. This is important for those who study the Bible, because it was during Darius' second year (520 B.C.) that the biblical prophets Haggai and Zechariah began to prophesy. (See Haggai 1:1 and Zechariah 1:1.) These prophets urged the people to continue work on the Temple (Ezra 4:24). The people did so, and thus, they finished the work in the sixth year of Darius on the third day of the month of Adar (Ezra 6:15).

The sixth year of Darius is reckoned from the spring of 516 to the spring of 515 B.C., since the Persian monarchs reckoned their regnal years from spring to spring. The third day of the month Adar that year fell on March 15, 515 B.C. (This was also 3380 years from Adam.)

## The Co-Regency of Cyrus and Cambyses

If you check the Persian King List, you will see that before Darius I, there were two Persian kings: Cyrus and Cambyses. Cyrus ruled nine years in all, and his son Cambyses ruled for eight years. However, their reigns overlapped by two years. We find this in the Encyclopedia Britannica, 11th ed., Vol. 5, page 99, in an article written by Prof. Eduard Meyer. It states,

*When Cyrus set out on his last expedition to the East, he associated Cambyses on the throne and numerous Babylonian tablets of this time are dated from the accession and the first year of Cambyses when Cyrus was "king of countries."*

This is verified by J.M. Cook in his book, The Persian Empire, page 37, where he writes,

*Cambyses seems to have been reinstated as king of Babylon in the spring of 530 B.C., presumably before Cyrus marched east. According to Herodotus he accompanied his father as far as the Jaxartes and was then sent home as regent and successor-designate. This might sound pointless; but there would be sense in Cyrus' exhibiting his heir to his distant subjects to convince them that they would not lack for a master after him.*

Since Cyrus' last expedition began in 530, it means that Cambyses was a co-regent until Cyrus was killed three years later in a battle against Queen Tomyris, the "Iron Maiden" of the Massagetai. In Persian reckoning, 530 was Cambyses' *accession year*, and 529 would be considered the *first year* of his reign. (See the Persian King List.) Cyrus did not die until 527 B.C., but Cambyses first regnal year was 529 B.C., and his eighth year was 522. Cambyses died in the eighth year of his reign, which would be the accession year of Darius I. Thus, the first year of Darius was reckoned to be 521 B.C., which, as we said, is confirmed by astronomy.

Ancient historians such as Xenophon show Cyrus ruling Babylon for just seven years, while Ptolemy says he ruled nine years. These accounts are not contradictory. One includes the co-regency years, while the other does not.

Likewise, the Greek historian, Herodotus, says Cyrus had been a king for a total of 29 years, including the years in Persia, before he conquered Babylon. Yet Severus says he ruled 31 years. Once again, the 31 years includes the co-regency years, while the 29 years does not. Further, other ancient sources say Cambyses ruled only six years, instead of the accepted eight years. This seeming contradiction is easily accounted for when we see that Cambyses ruled for eight years, but as sole monarch for just six years.

With this, we turn to the biblical record.

### **The Biblical “First Year of Cyrus”**

Cyrus conquered Babylon in 537 B.C. His first regnal year in Babylon, then, was 536 B.C., according to the Persian records. However, because Darius the Mede ruled and organized the kingdom on his behalf for the first three years, Cyrus did not actually rule Babylon *in person* until 534 B.C. Consequently, in the *biblical record* Ezra speaks of 534 B.C. as being “the first year of Cyrus” (Ezra 1:1), when he issued his edict allowing the Judahites to return to Jerusalem. It was actually the first year of Cyrus’ *direct rule*.

We have already dealt with Cambyses (529–522 B.C.) and with Darius I, in whose reign are recorded two lunar eclipses. These eclipses positively fix his first regnal year as 521 B.C., and his final year as 486 B.C. After him came Xerxes I, whose war with the Greeks at the battle of Salamis is recorded in Greek histories as occurring in September of 480 B.C.

### **The Reign of Artaxerxes I**

When Xerxes I died in 465, his son took the throne. Artaxerxes I reigned 41 years, dated by Persian reckoning as 464 (his first year) to 424 B.C., the 41st year of his reign. This king is important to us, because Ezra 7:7 tells us that in his seventh year (i.e., 458 B.C.) he issued a decree which sent Ezra to Jerusalem. It was *this* decree which initiated the start of Daniel’s 70-week prophecy and the countdown toward the Messiah’s work.

So history tells us that it was precisely 76 years from the edict, or decree, of Cyrus (534 B.C.) to the decree of Artaxerxes I (458 B.C.). It is absolutely crucial to any teacher of Bible prophecy that he know the year of the decree of Artaxerxes I. Let me stress again that these dates are fully verifiable by actual historical records, based upon precise astronomy. There is no guesswork here. These are the tools we have been given to work with. We must begin here with verifiable history and form our prophetic viewpoints with this date in mind.

But before we deal with Daniel’s 70 weeks, let me say a few words about the meaning of the number 76 in biblical numerology. In understanding the meaning of this number, we can get an insight into God’s purpose for waiting 76 years before starting the countdown of Daniel’s 70 weeks. Because prophecy teachers have not understood the reason for this 76-year delay, they have remained puzzled and have lost a valuable insight into the mind of God in this matter.

### **The Law of Cleansing and the Number 76**

Speaking nationally, when Babylon conquered Jerusalem, the nation “died.” The edict of Cyrus, in effect, brought the nation back to life again in 534 B.C. That was a momentous event, not unlike a national Resurrection. However, the law of God yet demanded a period of *cleansing* before they could present themselves before God in national purity. In the law, those touching a dead body had to be purified and were not reckoned clean until the beginning (evening) of the eighth day (Num. 19:19). In these circumstances, the man did not need to present himself before God at the Temple to receive a formal pronouncement of cleansing.

In dealing with the cleansing of the lepers, however, the law prescribed a seven-day cleansing period, and on the morning of the eighth day, the priest was to present the man before God at the door of the Tabernacle (Lev. 14:11). In <https://godskingdom.org/>

other words, the man was presented before God after *seven days and a half*. Thus, we see that when a formal pronouncement of cleansing was needed, it was done the following morning of the eighth day.

Such was the case for Jerusalem. They had been “dead” in captivity. The edict of Cyrus, as it were, raised them from the dead. This is one reason Isaiah 45:1 calls Cyrus a type of Christ (“His anointed,” or Messiah). Cyrus was called to raise the dead nation to life, even as Jesus is called to raise His people from the dead. Once raised, the people in Cyrus’ day could return to the land of Canaan and begin the seven-day cycle of cleansing. But when applied nationally, this law appears to deal in *decades*, rather than in days. So Jerusalem had to await seven and a half decades (actually 76 years) before Ezra, the Aaronic priest, was sent to pronounce them clean.

Once we see how God required Judah to be cleansed according to the law, even sending a genuine Aaronic priest to pronounce the nation cleansed, we can see why Ezra’s act was indeed the event that brought the nation into Blessed Time. God was fulfilling the law to the letter, and was treating the nation as though they had touched a dead body—in this case, their own bodies. The nation had been raised by Cyrus in 534 B.C., but the nation could not be presented before the priest and pronounced cleansed until 458 B.C. This is why Daniel’s 70 weeks could not begin until Ezra’s act.

Many prophecy teachers have put forth different theories about the beginning point of Daniel’s 70 weeks. Some say it began with Cyrus; others say it began with Nehemiah in 445 B.C. But once we understand the law on which the beginning point was based, it is clear that it began with Ezra in 458 B.C. Unfortunately, not many theologians today study the law of God.

### **Cursed Time Plus 76 Years Equals Blessed Time**

In order to move from Cursed Time (414-year cycles) to Blessed Time (490-year cycles), we must simply *add 76 years*. This is the factor of cleansing. In this way a nation on Cursed Time may be cleansed and brought into Blessed Time ( $414 + 76 = 490$ ). To get from Highway 414 to Highway 490, one must go on Route 76.

This is why Daniel’s 490 years (70 weeks of years) could not begin immediately with the edict of Cyrus. It took 76 years before the priest could come to pronounce the nation clean.

### **Matthew Cleansed the Genealogy of Jesus**

One of the so-called “problem passages” of the Bible is found in Matthew’s account of the genealogy of Jesus. Matthew says there were fourteen generations from king David to the Babylonian captivity. However, in Matthew 1:8 he skipped four names between Joram and Ozias. Matthew 1:8 says, “*And Asa begat Josaphat; and Josaphat began Joram; and Joram begat Ozias.*”

In reality, Joram begat Ahaziah (2 Kings 8:25–26), who reigned just one year. Then Ahaziah was killed, and his mother Athaliah ruled for six years (2 Kings 11:1–3). Then Ahaziah’s son Jehoash took the throne at the age of seven and ruled for 40 years (2 Kings 12:1). When he died, his son Amaziah ruled for another 29 years (2 Kings 14:2). Then he was killed by conspirators, and his son Azariah was crowned king (2 Kings 14:21). Elsewhere he is called Uzziah (2 Kings 15:13), and this is the “Ozias” of Matthew 1:8.

The missing kings (and one queen usurper) are listed below, along with the stated number of the years that each of them reigned.



## Matthew's Missing Monarchs

|                        |                |          |
|------------------------|----------------|----------|
| Ahaziah                | 2 Kings 8:26   | 1 year   |
| Athaliah (queen)       | 2 Kings 11:1–3 | 6 years  |
| Jehoash                | 2 Kings 12:1   | 40 years |
| Amaziah                | 2 Kings 14:2   | 29 years |
| <b>TOTAL: 76 years</b> |                |          |

Matthew did not make a mistake here. God was deliberately blotting out those four names (three actual generations, plus the queen mother) from the registry of Judah's kings because of their wickedness and idolatry. This was done according to the law of Deuteronomy 29:20, where He threatened to blot out their names if they served other gods. Also applicable here is the law found in Exodus 20:5, which says that the sins of the people would be visited upon the third and fourth generations of those that hate Him.

What great sin was it that actually made God blot out the three or four names above? Well, the story begins with Joram and Athaliah, the parents of Ahaziah. Joram was a wicked king of Judah. During his reign, he commanded his sons to violate the Temple, for we read in 2 Chronicles 24:7,

**<sup>7</sup> For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.**

Because of this blasphemy, the city of Libnah revolted against Joram (2 Kings 8:22). Libnah was one of the cities of the Aaronic priests (Joshua 21:13). Obviously, they objected violently to Joram's desecration of Solomon's Temple. For Joram's blasphemy, God judged not only his wife (Athaliah), but his son, his grandson, and his great-grandson (listed above). All died violent deaths. These reigned a total of 76 years. This tells us that when God decided to cleanse the genealogy of Jesus, He blotted out these four rulers, who reigned a total of 76 years.

In this manner, God cleansed the genealogy and provided us with another good example of the meaning of the number 76. It is the number of cleansing.

## Psalm 76: The Enemies of the Sanctuary

The Psalms, in ancient times, were divided into five sections and labeled as follows:

|                      |                           |                |
|----------------------|---------------------------|----------------|
| The Genesis Book     | deals with Man,           | Psalms 1–41    |
| The Exodus Book      | deals with Israel,        | Psalms 42–72   |
| The Leviticus Book   | deals with the Sanctuary, | Psalms 73–89   |
| The Numbers Book     | deals with the Nations,   | Psalms 90–106  |
| The Deuteronomy Book | deals with the Word,      | Psalms 107–150 |

From the list above, we can see that Psalm 76 is part of the Leviticus Book of Psalms, which deals with God's sanctuary, or Temple. Psalm 76 specifically deals with the destruction of the enemies of His sanctuary. It ends with the statement in verse 12, "*He shall cut off the spirit of princes; He is terrible to the kings of the earth.*"

When Joram and his sons broke up the house of God, he made himself an enemy of the sanctuary. As a consequence, God "cut off the spirit of the princes." The sins of Joram were visited upon the third and fourth generation after him, and their names were blotted out from the Temple registry listing the true Israelites who were lawful inheritors of the covenant.

The registry in the Temple listing all true Israelites under the covenant was the earthly manifestation of the Book of Life, which is in the True Temple in heaven. All things associated with the Temple on earth have spiritual counterparts in the heavenly Temple. When an Israelite was brought to the Temple on the eighth day for circumcision, his name

was recorded and his genealogy checked. If everything was in order, his name was put into the record listing him as one under the covenant. He was a citizen.

These records were destroyed by king Herod a few years before Jesus' birth, because Herod was half Edomite, and he was jealous of those who could prove their genealogy as true Judahites. (Fortunately, both Joseph and Mary had kept personal records of their genealogies, so that they could prove that Jesus was indeed a descendant of king David and was qualified to be the Messiah.) Herod's record burning, along with the destruction of the Temple and the Levitical priesthood, has given way to the true records in the Book of Life, the true Temples that God now inhabits, and a new priesthood of the Order of Melchizedek.

## Belshazzar's Blasphemy

The night that Babylon fell to Darius the Mede (Daniel 5), king Belshazzar made a big mistake. He brought out the vessels of the Temple that had been taken from Jerusalem and used them to praise the gods of Babylon (Dan. 5:3–4). This was blasphemy, similar to that which Joram did. Belshazzar was, in effect, dedicating the Temple vessels to false gods.

This was the final sin that ensured the downfall of Babylon. It was blasphemy against the Holy Spirit, and it brought the hand of God into the realm of visibility as He wrote His righteous sentence upon the palace wall. Belshazzar died that very night.

## Blasphemy Against the Holy Spirit

The idea of blotting out people's names from the Book of Life is first mentioned in Exodus 32:32, but it also appears in Deuteronomy 29:20, Psalm 109:13, and Revelation 3:5. The examples of Joram and Belshazzar that we have already given shed light on Jesus' comment about blasphemy against the Holy Spirit. Matthew 12:22–32 reads, in part,

**<sup>22</sup> Then was brought unto Him one possessed with a devil, blind, and dumb; and He healed him, insomuch that the blind and dumb both spake and saw. <sup>23</sup> And all the people were amazed and said, Is not this the son of David? <sup>24</sup> But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.**

Jesus' reply to this accusation is quite interesting in the light of our present study.

**<sup>31</sup> Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. <sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world [age], neither in the world [age] to come.**

The Pharisees had attributed the works of Jesus to Beelzebub ("lord of the flies," the god of Ekron—2 Kings 1:2). This was, in effect, *bestowing the dedicated things of the Temple to Baalim*, and Jesus called it blasphemy against the Holy Spirit. Like Temple vessels, His works were dedicated to God. He said that such sin would not be forgiven, either in this age (*aion*) or in the age to come. That is, they would not find forgiveness in this present age and would lose their inheritance in the First Resurrection. Further, they would not be forgiven in the age to come. Thus, they would not receive their inheritance in the Second (general) Resurrection either. He must await the final Creation Jubilee of which Paul spoke in 1 Corinthians 15:24–28.

The Pharisees were guilty of the same sin that had been attributed to Joram many years earlier. The penalty was therefore identical. The Pharisees who attributed the works of Jesus to Beelzebub were blotted out from the Book of Life and were no longer considered to be under God's covenant. While men may not have realized this—and some still do not—it was a fact in the eyes of God.

## Ezra Cleanses the Priesthood

Ezra left Babylon on the first day of the first month (Ezra 7:9) in the spring of 458 B.C., under the decree of king Artaxerxes I. It was precisely 76 years after the edict of Cyrus first allowed Judah to return to Jerusalem. When Ezra arrived in Jerusalem a few months later, he presented the gifts of gold and silver to God at the Temple (Ezra 8:33). Then Ezra discovered that the priests had intermarried with foreigners (Ezra 9:1–2). And so Ezra *cleansed the priesthood* in chapters nine and ten. It took the rest of the year to complete this cleansing, for we read that they finished this cleansing on the first day of the first month, precisely one year after leaving Babylon.

This cleansed Jerusalem at the end of 76 years. It also marked the time when Daniel's 70 weeks (490 years) began. Jerusalem was finally back on Blessed Time. The time debt had been paid. The cleansing cycle was complete. Jerusalem was given a clean slate and put on Blessed Time. This simply meant that God would not reckon their account (i.e., foreclose on the nation's sin-debt) until 490 years had passed. The great day of reckoning came in the first month of the year 33 A.D., when God reckoned the debt, not only of Israel, but of the whole world at the Cross. (The spring of 458 B.C. plus 490 years comes to the spring of 33 A.D.)

This ends our discussion of the beginning of Daniel's 70 weeks. We now must go to the other end of this great cycle of Blessed Time and see how it actually played out in history. Once we have the foundational date of 458 B.C., we can check New Testament history and see what actually happened, rather than try to force a preconceived view upon the events surrounding the first work of the Messiah.

Jesus Christ was born at the end of 76 rest years from the Edict of Cyrus. A rest-year cycle is 7 years, and  $7 \times 76 = 532$  years. From the Edict of Cyrus in 534 B.C. to the birth of Jesus in 2 B.C. is precisely 532 years, or 76 rest years. As we will see in our next chapter, Jesus was born in the early morning hours of the 77 rest-year cycle at the Feast of Trumpets, September 29, 2 B.C. Apparently, it was important to God that the nation of Judea undergo a cleansing cycle of 76 rest years before He would come to them in the person of Jesus Christ.

No doubt many were impatient, not knowing the law of cleansing or how it should apply in this case. But the fact that Jesus was not born until the end of this cleansing cycle shows how important this law is to Him.

## Chapter 9: The Birth of Jesus

When Jesus was born, no one used a calendar that measured time in years before or after the birth of Jesus. The calendar that we use today, telling us, for instance, of the year 2000 A.D., was not even invented until over 500 years after the birth of Jesus. As a matter of interest, in 533 A.D. a man named Dionysius invented the idea of the "Christian era," the idea of reckoning time before or after the birth of Jesus. He called that year 533 A.D., because he had calculated Jesus' birth to be 533 years earlier.

Dionysius calculated that Jesus was born late in the year that he called 1 B.C. The first full year after Jesus' birth Dionysius called "the year of our Lord," *Anno Domino* 1, or 1 A.D. There was no year zero, of course, since zero was not a known number at the time. Therefore, his calendar went directly from 1 B.C. to 1 A.D.

All historians today agree that Dionysius was wrong in his calculation of the year of Jesus' birth. He was even wrong in thinking Jesus was born on December 25, because shepherds in Palestine were not out in their fields with their flocks that late in the year. **Luke 2:8** says that on the night Jesus was born angels announced the birth of Jesus to shepherds in a nearby field. Most historians say that Jesus was probably born no later than October.

We will show in this booklet the evidence that Jesus was born in 2 B.C. at the time of Israel's Feast of Trumpets (*Rosh Hashana*), which fell on September 29 that year. Two thousand years later is 1999 A.D. (Remember, since there is no year zero, two thousand years from 2 B.C. comes to 1999, rather than 1998 A.D.)

The Feast of Trumpets changes each year, much like Passover and Easter, because these are calculated according to a lunar calendar. And so, whereas the Feast of Trumpets fell on September 29 back in 2 B.C., it falls on September 11 in 1999 A.D. This is properly Jesus' 2000<sup>th</sup> birthday according to the Hebrew calendar.

### The Decree from Caesar Augustus

The Bible gives us a few historical details surrounding the birth of Jesus to help us set the date of his birth. **Luke 2:1** says,

**<sup>1</sup> And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed** [*apographe*, "enrolled, or registered"].

Caesar Augustus was born as Octavian on September 23, 63 B.C. He was the adopted son of Julius Caesar, who was killed on "the Ides of March" in 44 B.C. when Octavian was just 18 years old. The following year Octavian was made Consul of Rome, a two-year term of rulership. This marked the real beginning of his political career in Rome.

Some years later, on January 16, 27 B.C. Octavian was proclaimed Emperor of Rome and given the title, Augustus Caesar. This ended the Roman Republic and replaced it with the Roman Empire. Augustus ruled with great skill for many years. He finally died on August 19, 14 A.D., which was, to the day, precisely 56 years after he had first been made Consul in Rome in 43 B.C.

After 7 B.C., Rome's wars ceased, and there seemed to be a Golden Age of peace throughout the empire. Many soldiers were released from military service from 7 to 2 B.C. Furthermore, Virgil, the Roman poet, had prophesied a Golden Age of peace and prosperity to occur about this time. So when the Temple of Janus was closed (signifying peace throughout the empire), there was a heightened sense of optimism and confidence everywhere. Augustus was viewed as the Roman "prince of peace."

Finally on February 5, 2 B.C., the Roman Senate awarded Augustus the title of *Pater Patriae*, "Father of the Country." Augustus Caesar himself wrote about this in his book, *Res Gestae*, paragraph 35, which is quoted on page 19 of the book, *Roman Civilization*, by Lewis and Reinhold. The Emperor Augustus wrote,

*When I held my thirteenth consulship, the senate, the equestrian order, and the entire Roman people gave me the title of "Father of the Country."*

When the Roman Senate passed this bill, they issued a decree throughout the entire Roman Empire that everyone under the authority of Rome should register their approval of this bill and swear an oath of allegiance to Augustus. This is the enrollment, or registration, mentioned in **Luke 2:1**, which brought Joseph and Mary to Bethlehem, where Jesus was born.

### When Cyrenius was Governor of Syria

Luke tells us that this particular registration took place "*when Cyrenius was governor of Syria*" (**Luke 2:2**). This statement has puzzled biblical scholars for many years, because they can find no such census taking place from 7 B.C. to 1 B.C. In fact, there is also no evidence that Cyrenius was governor of Syria prior to 6 or 7 A.D. For this reason, critics have long maintained that Luke did not record the historical facts properly, and this has been used to discredit the inspiration of the Scriptures.

New evidence, however, has now come to light, which not only affirms Luke's statement, but also dates the birth of Jesus in 2 B.C., rather than the commonly accepted date of 4 or 5 B.C. The known governors of Syria during this time were as follows:

|            |                       |
|------------|-----------------------|
| Titius     | 7 B.C. and earlier    |
| Varus      | 7 or 6 B.C. to 4 B.C. |
| Saturninus | 4 B.C. to 2 B.C.      |
| Varus      | 2 B.C. to 1 A.D.      |
| G. Caesar  | 1 A.D. to 4 A.D.      |

According to Roman history, Cyrenius (spelled Quirinius in Latin) was governor of Syria in 6 or 7 A.D. and he conducted a census for the purpose of taxation that same year. This date is obviously much too late for the birth of Jesus. However, there was one year in which it was possible that Quirinius could have been a *lieutenant governor* of Syria. It was the summer of 2 B.C. between Saturninus and the second governorship of Varus.

Historical records show that Saturninus was still in Syria in May of 2 B.C. Then there is a historical gap in the records until November, when we first read of Varus being in Syria. We do not know what happened in the six months from May to November of 2 B.C. However, we do know that Quirinius was Caesar's specialist in the area of enrollment and taxation. We also know that Quirinius had been sent to Syria and Palestine at the time of Jesus' birth with the title of *procurator*. (See Justin Martyr's First Apology, chapter 34.)

Quirinius was not actually a "governor" at the time of Jesus' birth. **Luke 2:2** should have been translated, "*And this taxing was first made when Cyrenius was ruling or administering his duties from Syria.*" He was not the governor, but the procurator. The Cambridge Ancient History, Vol. X, p. 216 says,

*Each province had its equestrian procurator who in the eyes of the provincials was almost as important as the governor himself.*

This shows that the governor and procurator were two different persons, though both were very important. Quirinius was the procurator when Jesus was born, even as Pontius Pilate was the procurator years later when He was crucified.

Dr. Ernest Martin suggests the most plausible solution to the problem in his book, *The Star that Astonished the World*, 1996 edition, page 197. I believe that it holds the key to understanding this history.

*There was yet no established custom near the time of Augustus for governors to be in their provincial seats of authority at set times of the year. Cicero left his province before May 1<sup>st</sup> in 58 B.C. ... This example shows that sometimes parts of the Summer period saw a province without its resident governor. Obviously, a lieutenant*



would have been in charge in some capacity. In fact, Atkinson shows that it was common practice for some of the Summer months not to have provincial governors in residence. Perhaps this is what occurred in the change-over period from Saturninus to Varus. In truth, there was a good reason why both Saturninus and Varus would have wanted to be in Rome for the Summer of 2 B.C. It was the Silver Jubilee of Augustus' accession to total power and the year he was proclaimed the Pater Patriae. This year was looked on as the apex of the Augustan Peace.

Dr. Martin shows that this was the summer of 2 B.C. in which Augustus Caesar was celebrating his Silver Jubilee—25 years since being proclaimed Augustus, the Emperor, in 27 B.C. It was also the 750<sup>th</sup> year since the founding of Rome itself. On February 5 the Roman Senate proclaimed him "Father of the Country" in honor of his Silver Jubilee. The chief month of celebration was August, the month named after the Emperor himself. If all dignitaries wanted to be in Rome that summer (which would have been good for their political careers), both Saturninus and Varus would have been among them. Neither the outgoing Saturninus nor the incoming Varus would have wanted to miss the celebrations in Rome. Also, because it was a time of unprecedented peace, they could easily have left Syria in the hands of a lieutenant governor and the procurator during those summer months.

On pages 197–198 of his book, Dr. Martin explains how this could have been accomplished.

*Quirinius was then in Syria having conducted his procuratorial role of conducting a registration of peoples. Since Quirinius was a man of high rank, and with the province having peace and security on all sides, there would not have been the slightest reason for not having Quirinius assume the supreme command while concluding his procuratorial responsibilities. With Saturninus gone to Rome in late Spring of 2 B.C., this would have left Quirinius as the full administrator until October or so. Something approaching this explanation might make people think that Quirinius could have been the temporary governor of the province of Syria. Luke, however, in no way said that he was. The office that best suits Quirinius while he was performing his duties in conducting the registration of the people would be that of Procurator.*

Here Dr. Martin states plainly that the only time Quirinius could have been ruling in Syria prior to 6 A.D. was in the summer and early fall of 2 B.C. He also says that Quirinius was in Syria in 2 B.C. specifically to conduct this registration-census to ratify the Roman Senate's proclamation giving Augustus the title of *Pater Patriae*.

### **Astrological Events and Celebrations of 3–2 B.C.**

From May 19, 3 B.C., to December 25, 2 B.C., a series of highly significant astrological events was observed in the heavens, which had a big impact on the Romans. We know this for sure, because modern astronomers have calculated these events with great precision. They are as follows, as given by Dr. Martin on page 66 of his book, *The Star That Astonished the World* and used by permission from the Griffith Observatory.

#### **Planetary Conjunctions, 19 May, 3 B.C., to 25 December, 2 B.C.**

| <b>Date:</b>     | <b>Conjunction:</b>   |
|------------------|---|
| 19 May, 3 B.C.   | Mercury-Saturn  |
| 12 June, 3 B.C.  | Venus-Saturn  |
| 12 Aug., 3 B.C.  | Venus-Jupiter   |
| 31 Aug., 3 B.C.  | Mercury-Venus   |
| 14 Sept., 3 B.C. | Jupiter-Regulus   |
| 17 Feb., 2 B.C.  | Jupiter-Regulus   |
| 8 May, 2 B.C.    | Jupiter-Regulus   |
| 17 June, 2 B.C.  | Jupiter-Venus   |
| 26 Aug., 2 B.C.  | Mars-Jupiter  |
| 25 Dec., 2 B.C.  | Jupiter stationary over Bethlehem, as viewed from Jerusalem |

From this table of planetary conjunctions, we can see that there were many significant astrological events occurring in the 18 months from May of 3 B.C. to December of 2 B.C. While we, as Christians, may not hold these as significant, the important thing to note is that the Romans took them very seriously, and these things gave them a heightened sense of optimism that the world was entering a great era of peace and prosperity. Augustus was viewed as the Messiah of the Roman world who had brought in this Golden Age. All of this must have had some influence upon the Senate when they passed the bill declaring Augustus to be "Father of the Country" in February of 2 B.C.

But who would have ever thought that these same astrological conjunctions would bring Magi from the east naively inquiring about the newborn King! This triggered a reaction from Herod that closely resembled the events surrounding Augustus' own birth. On page 6 of Dr. Martin's book, he quotes from Jack Lindsay's *Origins of Astrology*,

*According to Julius Marathus, a personal confidant of Augustus Caesar, the Roman Senate in the year 63 B.C. ordered all boy babies to be killed who were born in that year because prophetic dreams and astrological signs suggested that a "King of the Romans" was to be born.*

In reconstructing the events during this time, we can see the very real possibility that the Magi followed the planet Jupiter as it tracked westward until it appeared to remain stationary over Bethlehem on December 25, 2 B.C. While this was not the date of Jesus' birth, it appears very likely that this was the date the Magi arrived bearing their gifts to the young King.

The first significant planetary conjunction listed above occurred on May 19, 3 B.C. It was a conjunction between Mercury and Saturn. Mercury was known as the messenger of the gods. John the Baptist was also known as "the messenger" (**Mal. 3:1**). In fact, the name *Malachi* means "messenger," and this is the primary theme of his book. Is it not probable that this sign in the heavens occurred at the time the angel announced to Zacharias that he was to have a son who would minister in the spirit and power of Elias?

The Magi were experts in astrological interpretations and would have viewed these things as signs. These signs motivated them to make the long trip west to the land of Judea, knowing that the Messianic King had been born. There is little doubt that these Magi knew the prophecies of Daniel, who, centuries earlier, had been the head of that religious order for about 70 years (**Dan. 2:48**). We have no way of knowing how much of the truth had been corrupted by the time of Christ's birth, but we do know that the Magi arrived at the right time and were led by God to the One they sought. That should speak for itself.

In contemplating the significance of the conjunctions of Jupiter (see the table on the previous page), there is much that we can say. Jupiter was considered to be the Planet of the Messiah. The Hebrew name for Jupiter was *sedeq*, or "righteousness." It is often spelled "Zadok." It is connected to the Order of Melchi-sedec (**Heb. 5:10**), of which Jesus is the Chief Priest. And so the Messiah was connected to signs in Jupiter, or *sedeq*.

The Hebrews considered Jupiter to be the planet associated with and governing Jerusalem, although the Romans considered it to be the planet of Rome. However, the Magi did not go to Rome, but to Jerusalem, as they followed Jupiter westward. **Isaiah 1:26** calls Jerusalem "the city of *sedeq*." This can be translated either as "the city of righteousness" or as "the city of Jupiter." The Magi thus followed Jupiter to the city of Jupiter-Jerusalem. In the nearby town of Bethlehem, they found the Messiah, the High Priest of the Order of Melchi-sedec.

Even as Jupiter was considered to be the *planet* of the Messiah, so also was Regulus considered to be the *star* of the Messiah. Regulus is located between the feet of the constellation Leo, the Lion of the tribe of Judah. This star is the "sceptre" and the "lawgiver" referred to in **Genesis 49:9-10**,

***<sup>9</sup>Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? <sup>10</sup> The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be.***

When Jupiter and Regulus had three conjunctions in the constellation of Leo between September, 3 B.C., and May, 2 B.C., the Magi could not have missed the significance. In fact, the path of Jupiter actually formed a loop, or halo, directly above Regulus, as though the King's Planet was "crowning" the King's Star. On June 17, 2 B.C., it culminated in one of the most spectacular conjunctions ever seen. Jupiter and Venus came so close together that they appeared to merge as a single star (.01 degree of separation).

Immediately after these three conjunctions, Jupiter began moving westward across the sky. Perhaps knowing that the great celestial show was over, the Magi must have begun making preparations to "follow the star" to Jerusalem. It would have been about a four-month trip, since that is how long it took Ezra to make the same journey from Babylon (**Ezra 7:6–9**).

If the final conjunction occurred on June 17, then perhaps by the first part of July it would have been apparent that Jupiter was going to continue moving westward, and the Magi would have begun making preparations for the trip. If they left the end of August, they would have arrived toward the end of December. Jesus would have been born on September 29, while they were already on the road.

The first thing the Magi did upon arriving in Jerusalem was to inquire of the locals to learn where the King had been born (**Matt. 2:1–2**). Little did they know that they were walking into a hornet's nest. Two weeks earlier Matthias, the high priest, and rabbi also named Matthias had incited some young students to tear down Rome's golden eagle from the Temple wall. Herod went into a state of rage, not only at the affront, but also because he was becoming very ill and paranoid as he approached the age of 70. The students had committed treason, and Herod was very angry. Then, to make matters worse, the Magi arrived in the middle of the investigation, inquiring where the new King had been born!

Herod's spies told him of the mysterious strangers, and so he called them in for an interview. Herod specifically inquired as to the time of the star's appearance (**Matt. 2:7**). Their answer is not recorded, unfortunately, but we may presume that they told him about all the astrological signs for the past 19 months. Herod was upset, and Matthew tells us Herod "*was troubled, and all Jerusalem with him*" (**Matt. 2:3**).

Since astrology is not a precise science, interpretations always vary, even among those who take stock in it. It would be difficult to tell if the King had been born at the beginning of the heavenly conjunctions or many months later. To a paranoid king with no scruples against killing potential rivals, it would have been natural to simply kill all the children that had been born in Bethlehem in the past two years.

When the Magi left the palace, they probably looked into the sky and—using their measuring instruments—discovered that Jupiter had not moved from its position the previous night. It hovered toward the south of Jerusalem in the direction of Bethlehem, as if to confirm the word of the prophet Micah which they had learned from the chief priests (**Matt. 2:4–6**).

Herod sent the Magi to Bethlehem to find the King they sought (**Matt. 2:8**). Matthew certainly would have told us if they had found Jesus in another city, after Herod had told them to go to Bethlehem. Thus, it appears that they arrived on December 25, 2 B.C., to present the Messiah with their gifts of gold, frankincense, and myrrh. This appears to be the origin of the tradition of giving gifts on December 25th, although this was not the time of Jesus' actual birth. And so, Matthew does not call Jesus an infant, but a young child, when the Magi arrived.

The Gospel writers use two different terms for the baby Jesus in telling the stories surrounding his birth. The Greek words used to describe Him are *brephos* and *paidion*. When the shepherds came to Jesus the same night that He was born, Luke says He was a *brephos*, an infant "babe" (**Luke 2:16**). But three months later the Magi came and found a *paidion*, a young child (**Matt. 2:9**). Many have argued that the difference between these two words is the difference between an infant and a toddler. This, along with the fact that Herod ordered all the children of Bethlehem who were two years old or less to be killed, leads people to believe that Jesus was about two years old when the Magi arrived. However, we should be careful not to try to read too much into these words.

The shepherds, after seeing Jesus, told everyone about the *paidion* that they had seen (**Luke 2:16**). But this does not necessarily mean that Jesus was a two-year-old toddler. When Jesus was circumcised on the eighth day, Luke describes Him at that time as a *paidion* (**Luke 2:21**). It is therefore apparent that the Greek word *paidion* could be used to describe a baby who was just eight days old.

The point is, let's not insist that the Magi came to a toddler, just because he is said at that time to be a *paidion*. I believe that Jesus was three months old when the Magi arrived. He was no longer in the stable, of course, for we read in **Matthew 2:11** that they found Him in a "house" in Bethlehem. It is also unlikely that Jesus' parents would have remained in Bethlehem—even in a house—for two years after his birth. The most likely explanation is that Jesus was born in a stable, where the shepherds found him that same night. Perhaps the next day, after the testimony of the shepherds, someone opened up a house for them to stay in while Mary rested and recovered from her labor of childbirth. They ended up staying longer than anticipated for whatever reason, and then finally after three months had passed, the Magi arrived with their gifts on December 25th. That night, one or all of the Magi were warned in a dream to return home by another way (**Matt. 2:12**), and God also warned Joseph in a dream to go to Egypt (**Matt. 2:13**). At this point the family left Bethlehem.

Jesus had been born on the evening of the Feast of Trumpets, which in 2 B.C. fell on September 29. Precisely three months later, Joseph and Mary took Jesus to Egypt, the "house (nation) of Pharaoh." This was done to fulfill the prophetic pattern of Moses' birth.

### **Jesus and Moses: A Prophetic Parallel**

The New Testament does not tell us how old Jesus was when Joseph and Mary brought him to Egypt. All we know is that the night the Magi arrived, God warned the Magi in a dream not to return to Herod, and He instructed Joseph in a dream to take the family to Egypt to protect them from Herod's wrath. They all escaped safely, and this outraged Herod.

If the Magi saw Jesus the night of December 25, then God must have spoken to them in their dreams that very night. They would have left immediately the next day, of course, since the danger was imminent. They would have arrived in Egypt about the 29th of December, when Jesus was precisely three months old. This is how old Moses was when he was taken into the house of Pharaoh for his protection against the decree of the king. **Exodus 2:2–3** says,

**<sup>2</sup> And the woman conceived and bare a son; and when she saw him that he was a goodly child, she hid him three months. <sup>3</sup> And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink.**

The story continues, telling us that Moses was found by Pharaoh's daughter and adopted into her family. Jesus was a prophet like unto Moses (**Acts 3:22**). Many have already made the connection between the slaughter of the children at the time of Moses' birth and the slaughter at Jesus' birth. But our study of chronology and astronomy seem to indicate that both Moses and Jesus were saved from death at the age of three months: Moses by going into the house of Pharaoh; Jesus by going to Egypt.

Thus we find that the Greek Orthodox Church has long commemorated the Slaughter of the Bethlehem Innocents on December 29. The Church of England commemorates the day on December 28. They are probably very close to the truth of the matter.

### **The Story of King Herod**

Herod killed the children of Bethlehem about a month before he himself died. The events leading to this tragedy began with some rabbinical teachers in the temple who incited some of the students to tear down the golden eagle from the temple wall, because it was, to them, a blasphemous graven image. King Herod went into a rage, and while

investigating the matter, the Magi arrived from afar inquiring about the new "king of the Jews" whom they presumed had been born.

King Herod craftily sent them to Bethlehem to find this new king. They did find Jesus there, but they returned to their country by another route, while Jesus' family fled to Egypt. This occurred, as we said, in late December of 2 B.C. Shortly after this, on January 9, 1 B.C. Herod executed the rabbi named Matthias by having him burned at the stake, but he did not dare to execute the high priest, who was also named Matthias. He merely deposed him. That night there was an eclipse of the moon. A few weeks later Herod himself was dead. The story is told by Josephus in *Antiquities of the Jews*, Book XVII, vi, 4.

*But Herod deprived this Matthias of the high priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive. And that very night there was an eclipse of the moon. But now Herod's distemper greatly increased upon him after a severe manner, and this by God's judgment upon him for his sins*  
...

Two weeks later Herod died. Historians date the birth of Jesus by calculating the time of the eclipse that occurred the night Herod executed Matthias and his friends. They usually assume that Jesus was about two years old when Herod killed the children of Bethlehem, so they try to pinpoint Jesus' birth about two years before the death of Herod. It is most commonly assumed from this that Jesus was born in 4 B.C. This view is largely based upon a nineteenth century editor's footnote in Josephus. That editor, commenting upon the lunar eclipse in question, says this:

*This eclipse of the moon (which is the only eclipse of either of the luminaries mentioned by Josephus in any of his writings) is of the greatest consequence for the determination of the time for the death of Herod and Antipater, and for the birth and entire chronology of Jesus Christ. It happened March 13th, in the year of the Julian period 4710, and the fourth year before the Christian era.*

If it were really true, as this editor would have us believe, that Herod died shortly after March 13th of 4 B.C., then Jesus must have been born the previous autumn, in the year 5 B.C. There is no possibility that Jesus was actually born in the autumn of 4 B.C., for this would have been six to eight months AFTER the death of Herod. If Herod had already died around the first of April in 4 B.C., then how could he have conspired to kill the children in Bethlehem or even to send the wise men out to find the child after Jesus was born later that year? In other words, to say that the birth of Jesus occurred in 4 B.C. is ludicrous.

Because there are a limited number of lunar eclipses that were visible in Jerusalem around that time, there are only certain years that remain as possibilities for the death of Herod—by which we may determine the birth of Jesus, by counting backward from Herod's death. If we take a closer look at the events of this time that are mentioned by Josephus, we will also see that the lunar eclipse of March 13, 4 B.C., was *not* the one that occurred when Matthias was executed by Herod. And by proving this, we will also see that Jesus could not have been born either in the fall of 4 B.C. or in the fall of 5 B.C.

## **The True Date of the Eclipse**

There is a book in good research libraries entitled *Solar and Lunar Eclipses of the Ancient Near East from 3000 B.C. to 0 with Maps*, by Manfred Kudlek and Erich H. Mickler. It lists the dates of all lunar and solar eclipses visible from Jerusalem in the years before the Christian era. The particular lunar eclipses that are of interest to us in our study are listed on page 156 of that book:

August 3,      9 B.C.

Nov. 28,      9 B.C.

Nov. 18,      8 B.C.





the Passover. So we have to look for a lunar eclipse that occurred sometime during the winter, but certainly not as late as March.

THE ONLY POSSIBILITY is the lunar eclipse that occurred on January 9, 1 B.C. No other eclipse occurred near the time when Herod was 70 years old in 1 B.C. If Herod had died shortly after the lunar eclipse of March 13, 4 B.C., he would have died at about the age of 67, or at most 68. If Herod had died shortly after the lunar eclipse of Nov. 8, 2 A.D., he would have been about 72.

We conclude, then, that Herod killed Matthias January 9, 1 B.C. Herod himself died in late January, allowing Joseph and Mary to return from Egypt in time for Passover in 1 B.C.

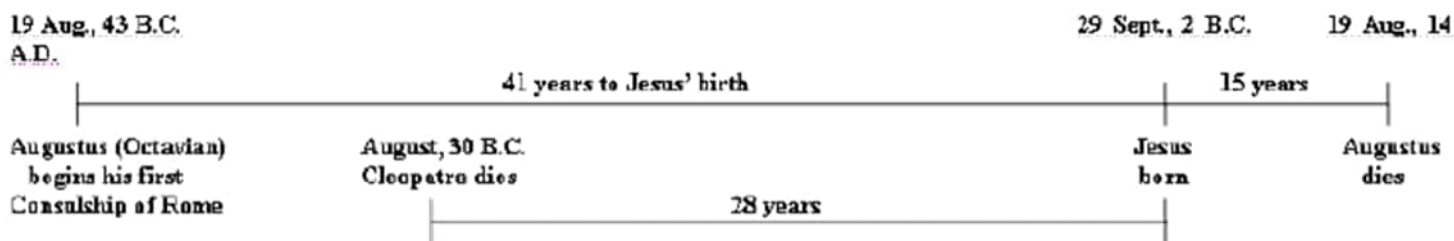
## Jesus' Birth Dated by Tertullian

None of the ancient historians or Church fathers placed his birth before 3 B.C. Most reckon His birth in what we would today call 2 B.C. Tertullian was born around 160 A.D. He was a Roman lawyer, one of the more educated and outstanding early Church leaders. Tertullian's knowledge of Roman history was as fresh as our knowledge of the American Revolutionary War. He had easy access to all the records of the Roman Empire by which he could date Jesus' birth. In 198 A.D., Tertullian wrote An Answer to the Jews, where he commented on the year of Jesus' birth:

*Let us see, moreover, how in the forty-first year of the empire of Augustus, when he had been reigning for twenty and eight years after the death of Cleopatra, the Christ is born. (And the same Augustus survived, after Christ is born, fifteen years; and the remaining times of years to the day of the birth of Christ will bring us to the forty-first year, which is the twenty and eighth of Augustus after the death of Cleopatra.)*

Remember, Tertullian lived some centuries before Dionysius, so he did not date events according to B.C. or A.D. Instead, he dated these events according to Roman history, with which he was so familiar.

### Tertullian's Date for Jesus' Birth



Tertullian dated the birth of Jesus in three ways. First, he said that Jesus was born in the 41st year of Augustus. We know that Augustus (Octavian) began to rule in 43 B.C., so Octavian—later known as Augustus—was first appointed Consul of Rome on August 19, 43 B.C. This is when Roman history dates the beginning of the reign of Octavian. his 41st year went from 3 B.C. to 2 B.C.

Tertullian also tells us that Augustus lived 15 years after the birth of Jesus. Roman historians tell us that Augustus died on August 19, 14 A.D. He died precisely 56 years to the day after he had first become Consul of Rome, and so all the historians record this unusual coincidence.

So according to Tertullian, Jesus would have been born about 15 years prior to 14 A.D. or 2 B.C. (As you calculate, remember that there is no year zero.) This was 15 years before Augustus died, and it was the 41<sup>st</sup> year of his reign.

Finally, Tertullian also says that the 41st year of Augustus (when Jesus was born) was the 28th year after the death of Cleopatra. One of the key dates in Roman history is the Battle of Actium, when Octavian's naval forces defeated those of Antony and Cleopatra. This battle is dated September 2, 31 B.C. A year later, rather than face captivity and possible execution, she and Mark Antony committed suicide in August of 30 B.C. This ended the power struggle and put

Octavian in full charge of Rome. Three years later, the Roman Senate proclaimed him "Augustus." The Roman Republic was dead; the Empire was fully born.

## Irenaeus and Eusebius Date Jesus' Birth

Another early Church leader, Irenaeus, states in his book, *Against Heresies*, III, xxi, 3, that "*Our Lord was born about the 41st year of the reign of Augustus.*" Thus, he agrees with Tertullian that Jesus was born in 2 B.C.

Eusebius, the bishop of Caesarea (264–340 A.D.), is known as "The Father of Church History." He wrote the first true history of the Christian Church. Of Jesus' birth, he says in *Ecclesiastical History*, Book 1, Sec. 5,

It was the forty-second year of Augustus' reign and the twenty-eighth after the subjection of Egypt and the deaths of Antony and Cleopatra ...

Eusebius equates the 28th year after the death of Cleopatra with the 42nd year of Augustus. In doing so, he corrects the possible misunderstanding in the writings of Irenaeus and Tertullian, who say it was his 41st year. The 41st year, strictly speaking, would have ended in August of 2 B.C., which was close, but fell about a month short of the birth of Jesus. Jesus was born September 29 of 2 B.C. So Bishop Eusebius pinpoints the time of Jesus' birth a little bit better than did Tertullian a century earlier.

The 42<sup>nd</sup> year of Augustus extended from August of 2 B.C. to August of 1 B.C. The 42<sup>nd</sup> year of Augustus went from August of 2 B.C. to August of 1 B.C. If Bishop Eusebius was correct, then Jesus was born in September of 2 B.C. I believe that He was born on the evening of the Feast of Trumpets, which in that year fell on September 29.

Clement of Alexandria (born about 150 A.D.) also says Jesus was born in the 15th year before the death of Augustus Caesar—that is, in 2 B.C.

According to the eminent W.E. Filmer, who wrote an article proving that Jesus was born in 2 B.C., "*there were, before the year 500, no less than ten Christian witnesses who agreed on the year in which Christ was born.*" He suggests that the reason so many agreed on the year of His birth, even though they widely disagreed on other dates, was that the Romans had official proof of the year of His birth. They had, after all, conducted a census in the year of Jesus' birth, which had brought Joseph and Mary to Bethlehem for the registration. The results of this census were apparently open for inspection, for Justin Martyr wrote in the mid-second century in his *First Apology*, 34,

*Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator in Judea.*

And so we conclude that many early Church leaders agreed upon the date of Jesus' birth, because the Roman records were open for all to see. It is unfortunate that most of those records are now locked in the archives of the Vatican, where they remain hidden from public view.

## When Was Jesus' Thirtieth Birthday?

If Jesus was born in September of 2 B.C., then He would have been baptized to begin His ministry at the age of 30 in September of 29 A.D. The New Testament does not date the beginning of Jesus' ministry, but it does say that He was 30 when He began to minister. **Luke 3:23** says Jesus was "*ABOUT thirty years of age*" when He began His ministry. In the Greek language, the word "about" does NOT mean *approximately*, as we think in English today. It means *precisely*, or in very close proximity to 30 years old.

We must date Jesus' ministry from the beginning of the ministry of John the Baptist, who was about six months older than Jesus, and who likewise must have begun his ministry at the age of 30, as the law prescribed for priests. **Numbers 4:2** and **3** says,

<sup>2</sup> Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, <sup>3</sup> From thirty years old and upward even until fifty years old , all that enter into the host, to do the work in the tabernacle of the congregation.

We know from **Luke 1:36** that John's mother was five or six months pregnant with him when Mary conceived by the Holy Ghost. So this makes John five or six months older than Jesus. John was of a priestly family (**Luke 1:5**), and so, like Jesus, he would have begun his independent, full-fledged ministry at the age of 30. He turned 30 years old in the spring of some year, and we know Jesus began His ministry in the fall of that same year, also at the age of 30.

### The Fifteenth Year of Tiberius Caesar

Both John and Jesus began their ministries in the fifteenth year of Tiberius Caesar. **Luke 3:1–3** says,

<sup>1</sup> Now in the *fifteenth year of the reign of Tiberius Caesar ...* <sup>2</sup> the Word of God came unto John the son of Zacharias in the wilderness. <sup>3</sup> And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

Since the Bible dates his ministry according to Roman history, we must look at Roman history to fix the date of the start of John's ministry. Once we determine this, we can simply add another five or six months to establish the beginning of Jesus' ministry and His baptism.

Augustus (i.e., Octavian) began his career on August 19, 43 B.C., when he was first appointed consul of Rome. He died precisely 56 years later, on August 19, 14 A.D. Because of this unusual coincidence, many Roman historians mention it in their writings, making it one of the most well established dates in Roman history.

Tiberius, his adopted son, began his reign when Augustus died, on August 19, 14 A.D. Tiberius, of course, had been exercising power some time before Augustus actually died, and this has led some to believe that the first year of Tiberius began a few years earlier at the beginning of a co-regency. However, evidence tells us that Tiberius never officially claimed that his first year began before the death of Augustus.

Adam Rutherford tells us in his *Bible Chronology* (p. 450) that shortly after Tiberius began to reign, coins were minted in his honor in Antioch. These were double-dated as the first year of Tiberius and the 45th year after the battle of Actium (Sept. 2, 31 B.C.). Roman historians often dated their history according to the "Actium Era," which began in September of 31 B.C. Keeping in mind that there was no year zero, the 45<sup>th</sup> year of the Actium Era would extend from September of 14 A.D. to September of 15 A.D.

These coins prove that the first year of Tiberius extended from 14 to 15 A.D., no matter what some may say about Tiberius ruling as a co-regent with Augustus in the last few years of his life. As Rutherford asserts, "No instance is known where the years of Tiberius' reign were reckoned from his previous partial association with Augustus" (Ibid., p. 451).

A couple of years later, more coins were minted, and dated as the third year of Tiberius and the 47th year of the Actium Era. Again, these prove that the reign of Tiberius was officially recognized in his own time as beginning in 14 A.D. Tiberius never attempted to extend the length of his reign by claiming the last few years of Augustus' reign on the basis of a co-regency.

So the 15<sup>th</sup> year of Tiberius extended from August of 28 A.D. to August of 29 A.D. In His Sovereignty, God saw to it that we would know precisely when John began his ministry. Otherwise, it would have been useless information to know that he began to preach in the 15<sup>th</sup> year of Tiberius. But God did not leave us hanging. We know that John began to preach in the spring of 29 A.D. This was the only spring season in the 15<sup>th</sup> year of Tiberius Caesar.

## Jesus Was Born on the Feast of Trumpets

There are some who believe Jesus was born on the first day of the Feast of Tabernacles (Tishri 15), and that He was circumcised on the eighth day of Tabernacles (Tishri 22). That theory is plausible, only because it is the time when Christ will be birthed *in us* at the appointed time in the future. But Jesus Himself was born on the evening of Trumpets (Tishri 1).

In the law, God established three very significant Holy Days in the autumn of the year. They all occur in the seventh month of the Hebrew calendar, which is called the month of Tishri. This correlates roughly with September or October of our modern calendar. These Holy Days are as follows:

- (1) Trumpets (Tishri 1)
- (2) Day of Atonement (Tishri 10)
- (3) Feast of Tabernacles (Tishri 15–22)

In order to fulfill the whole law, neither John nor Jesus was eligible for initiation into the ministry until they were fully 30 years old (**Num. 4:3, 23, 30, 35, 39**). We will see that Jesus was baptized on the Day of Atonement (Tishri 10), five days before the beginning of the Feast of Tabernacles. If He had been born on the first day of Tabernacles, then He would not have come to John for baptism on the Day of Atonement, because He would have lacked a few days yet to his 30<sup>th</sup> birthday.

So the question is, how do we know Jesus was baptized on the Day of Atonement? On that day the priests in the temple were supposed to choose two goats. They were to cast lots over the goats to see which one would be killed and which one would be sent into the wilderness. (The full instructions are found in Leviticus 16.) When Jesus came to John for baptism, all of his actions were meant to fulfill the requirements of the Day of Atonement.

While the priests were carrying out these rituals in the temple in Jerusalem, Jesus came to John for baptism. John was the true High Priest in the eyes of God. Caiaphas was the High Priest in the Temple, chosen by men. Jesus was, in effect, presenting Himself as the first goat, which was to be "killed" for the cleansing of the sanctuary. His baptism was the moment of His legal death. Baptism represents death (**Romans 6:4**). After His baptism, **Matthew 4:1** says, *"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."*

In other words, He immediately fulfilled the pattern of the second goat, which at that time was being led *"by the hand of a fit man into the wilderness"* (**Leviticus 16:21**). The Hebrew word translated "fit" here means *seasonal, timely, or ready*. In this case, we see that the "fit man" was the Holy Spirit, who always comes at the appointed time and season to do the work. And so we see that Jesus' baptism and the Spirit's leading Him into the wilderness ran directly parallel to the temple activities on the Day of Atonement. This can only indicate that He was baptized on that feast day, nine days after His 30<sup>th</sup> birthday on the Feast of Trumpets.

## Jesus' Crucifixion in 33 A.D.

Jesus' ministry lasted about three and a half years. Then, to fulfill the Feast of Passover, He was crucified at the time all the people killed the Passover lambs. The method God used to ensure the precise fulfillment of this type is amazing. The law of Passover stated that the people were to kill the Passover lambs "in the evening" (**Exodus 12:6**). The literal Hebrew text reads *"between the two evenings."* The first evening was at noon, when the sun began descending. The second evening was when the sun actually set. Thus, the law said they were to kill the lambs sometime in the afternoon.

Josephus tells us that it was common practice to kill the Passover lambs at mid-afternoon. In his *Wars of the Jews*, VI, ix, 3 we read,



*So these high-priests did so upon the coming of that feast which is called the Passover, when they slay their sacrifices from the ninth hour till the eleventh. [i.e., from 3:00 to 5:00 p.m.]*

It was lawful to slay the lambs any time after noon, so long as it was done before sunset. The people all had to be indoors by sunset, and they were not allowed to leave the house until the first light (**Exodus 12:22**).

Jesus was put on the cross at the third hour of the day (roughly 9:00 a.m.), and he died at the ninth hour of the day (roughly 3:00 p.m.). There was a ruling of the Sanhedrin that the Passover lambs should not be killed until a half hour past noon, lest any should mistakenly kill the lamb too early. But at noon, God suddenly imposed darkness upon the whole land. **Luke 23:44** tells us,

**<sup>44</sup> And it was about the sixth hour [noon], and there was a darkness over all the earth until the ninth hour.**

Thus, darkness covered the land for three hours, from noon until about 3:00 p.m. The people were no doubt very worried about this, since they could not kill the Passover lambs in the darkness. That would have been unlawful. One can only imagine the relief they must have felt when the sun finally came out at the ninth hour. Immediately, thousands of lambs were hastily slain by a city full of worried people—and at that moment Jesus died as the true Passover Lamb who had come to take away the sin of the world.

According to Kudlek and Mickler's book on eclipses mentioned earlier, there was a lunar eclipse late that same afternoon. Remember, Passover was always held on a full moon, because it was the 14th day of the lunar month. Thus, every so often there would be a lunar eclipse on that day, though very seldom would it have been visible in Jerusalem. But on April 3, 33 A.D. (Passover that year) there was just such a lunar eclipse visible in Jerusalem. It was visible in the western Roman Empire about 3:00 p.m. and in Jerusalem at 5:10 p.m. When the moon rose over Jerusalem that fateful day, it was already in eclipse, as even as Joseph of Arimathea was hurrying to bury the body of Jesus in his own tomb.

We know from Luke's account that a supernatural darkness covered the land from the sixth hour to the ninth, or from noon to 3:00 p.m. But two hours after the sun reappeared, there was a natural eclipse of the moon. These two heavenly signs marked the date of the crucifixion on April 3, 33 A.D.

## Summary of Events

We have now established the historic evidence that Jesus was born in September of 2 B.C. Rome was celebrating its 750<sup>th</sup> year of history, and Augustus Caesar was celebrating his Silver Jubilee. Peace reigned throughout the Empire, and the signs in the heavens led astrologers everywhere to believe that the world was entering into a new Golden Age. We have seen that the Roman Senate passed a decree making Augustus Caesar the Father of the Country in February of 2 B.C., which everyone in the Empire had to ratify in the following year. Joseph and Mary had to go to Bethlehem for this registration. There Jesus was born in September of that year.

Three months later, while still in Bethlehem, the Magi arrived in Jerusalem asking about the newborn king. King Herod was not pleased and ordered all babies up to two years old near Bethlehem to be killed. Joseph and Mary escaped and took Jesus to Egypt, the "house of Pharaoh," for safekeeping. Jesus was three months old at the time, which was precisely the age that Moses was brought into Pharaoh's house for safekeeping many years earlier.

Within two weeks, King Herod pronounced judgment upon the conspirators who had torn down Rome's golden eagle from the temple, and that evening there was an eclipse of the moon, January 9, 1 B.C. Herod died about two weeks later, allowing Jesus' family to return to their home in Nazareth.

When Jesus was grown, He came to John for baptism on the Day of Atonement in September of 29 A.D. This was the 15<sup>th</sup> year of the reign of Tiberius Caesar, the adopted son of Augustus Caesar, who had died August 19, 14 A.D. Jesus' ministry lasted three and a half years, and He was crucified at Passover, April 3, 33 A.D.

Jesus' 2000<sup>th</sup> birthday fell on the Feast of Trumpets, September 11, 1999. This date may yet prove to have great significance, because of **Hosea 6:1–3**, which says,

**<sup>1</sup> Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. <sup>2</sup> After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. <sup>3</sup> Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.**

**Psalms 90:4** and **2 Peter 3:8** seem to define a prophetic "day" as a thousand years. Bible scholars and teachers have suggested for many years that Hosea's prophecy might be fulfilled after Jesus' 2000<sup>th</sup> birthday. Of course, even if this is so, it must be kept in mind that Hosea says these things could be fulfilled anytime in the THIRD DAY, or the third millennium.

We ourselves are simply marking the beginning of the third millennium from the birth of Jesus in order to give notice that the world has reached another important date that will have long-term effects upon history. We believe that the Kingdom of God will now be preached with greater effectiveness throughout the earth. We believe that the nations will come to realize that man's governments and all human wisdom will fail to bring peace to the earth. We believe that the angelic message given to the simple shepherds of Bethlehem on the night of Jesus' birth is about to be fulfilled: *"On earth peace, good will toward men."*

### **Daniel's 70 Weeks Ended in 33 A.D.**

I was brought up a good dispensationalist, as many others were. I read many theories attempting to explain the timing of Daniel's 70 weeks. When I finally read Adam Rutherford's book, *Bible Chronology*, as part of my study of timing, I began to see how my beliefs were not based on viable historical data. I began to see that key dates had been manipulated to make it turn out according to biased understanding. It began to dawn on me that we needed to adjust our understanding to fit the facts, not adjust the facts to fit our understanding of the Bible.

In other words, prophecies should be understood in light of how they were actually fulfilled in history. History is fulfilled prophecy.

The plain fact of history is that Daniel's 70 weeks (490 years) began in 458 B.C. with the decree of Artaxerxes I, and it ended 490 years later in 33 A.D. with the crucifixion of Jesus. In other words, the crucifixion occurred at the *end* of the 70 weeks, not in the middle of the final "week," as I had been taught. So let us take a closer look at **Daniel 9:24–27** now in the light of the history already presented.

**<sup>24</sup> Seventy weeks [i.e., 70 rest year cycles, or 490 years] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. <sup>25</sup> Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks [i.e., 7 rest year cycles, or 49 years] and threescore and two weeks [62 x 7 = 434 years]. <sup>26</sup> And after threescore and two weeks shall Messiah be cut off. <sup>27</sup> And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease ...**

It is not our intention to do a complete study on this subject, as that would take an entire book in itself. The question we must resolve here is the meaning of verses 26 and 27. The Messiah was to be "cut off" sometime after the 62-week period. Daniel's three time periods are as follows:

(1) Seven Weeks                      458 B.C.–409 B.C.

(2) Sixty-Two Weeks 409 B.C.–26 A.D.

Daniel's prophecy tells us that "the sacrifice and the oblation" would cease in the midst of the final week of years (26–33 A.D.). This turns out to be the fall of 29 A.D., specifically, the Day of Atonement of that year, *when Jesus presented Himself to John for baptism*.

We usually assume that the crucifixion ended the Old Testament sacrificial system, and most certainly, it did mark the full end of sacrifice insofar as the Christian is concerned. The priests continued sacrificing in the Temple for another 40 years, until the Temple was destroyed by the Romans. Thus, it is obvious that Daniel's prophecy spoke only from God's perspective about the efficacy of those sacrifices and oblations. No sacrifice after Jesus' presentations had any relevance to the sin question. The midst of Daniel's 70th week marks the time of Jesus' baptism, when He presented Himself as the true Goat. Jesus later presented Himself as the true Lamb at Passover of 33 A.D., marking the end of Daniel's 70 weeks.

These are the two great days in which Jesus presented Himself to the Father as the Sacrifice for sin. The first was a *legal death*, when He "died" by means of baptism. The second was His *actual death* on the Cross.

There are two great works of Christ to be considered here, not just one. Those who understand the law of the two goats (**Lev. 16**) and compare it with the law of the two doves needed to cleanse the lepers (**Lev. 14**) will understand how this works. Both the first goat and the first dove were killed; while the second goat and the second dove were released alive. The first was a death work; the second a living work. These form the basic foundation of the two works of Christ in His two "comings."

Jesus came the first time to die, and we are expected to "die with Him" daily. He comes the second time alive, that we who have died with Him might also live with Him.

But while these things are all very important for our overall understanding, we must limit ourselves to a discussion of Daniel's 70 weeks. Jesus was "cut off" after the 62-week period, as **Daniel 9:26** indicates. This cutting off actually worked out in two stages: His baptism, and His crucifixion. I believe that this is why Daniel's prophecy is worded the way it is. Daniel does *not* say that He would be cut off in the midst of the 70th week. It merely says He would be "cut off" *after* the 62-week period, i.e., after 26 A.D. Thus, He must be "cut off" during the final week of years, 26–33 A.D.

So the Messiah was indeed cut off, but it took place in two stages: the first at the beginning of His ministry in the fall of 29 A.D.; the second at Passover of 33 A.D.

Nonetheless, **Daniel 9:27** talks about this final week and pinpoints the midst of this week as the time when the sacrifice and oblation cease. History shows that God was talking about His baptism, not the crucifixion. In the eyes of God, the sacrifices and oblations (at least those performed on the Day of Atonement) became irrelevant at that point, for now the True Goat had been presented to God.

The fact that the Temple priests continued to offer sacrifices and oblations long after this date is of no consequence to us. It is not what men do, but what God accepts that is important. Sacrifices would not actually cease for many years, but in the eyes of God, that era had ended in 29 A.D. **Hebrews 9:12–14** says,

**<sup>12</sup> Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; <sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?**

The usual theory is that "the clock stopped," either at the beginning of the 70th week or in the middle of it, and will be resumed at some point in the future. These views become irrelevant, once we see that Jesus was indeed crucified at the full end of the 490-year period. Jesus' baptism in the midst of the week did not stop any time clocks. Furthermore,

**Daniel 9:27** is not talking about an "antichrist" who will put a stop to modern Temple sacrifices in Jerusalem at some future point. It is talking about what happened at Jesus' baptism. Jesus is the One who put an end to the sacrificial system. And Jesus is the One who confirmed the New Covenant with many during that week from 26–33 A.D.

Nearly the entire concept of modern Dispensationalism is based upon a faulty knowledge of history. The beginning points of Daniel's 70 weeks are manipulated without regard to actual Persian history that is conclusively established by astronomy. The dates are manipulated in order to make Jesus' crucifixion date fit their view of prophecy. They have Him crucified in the middle of the 70th week, in order to "stop the clock" and push the final week or half-week into the future. To make matters worse, the view then mandates the re-establishment of animal sacrifices on the old Temple site, as if God would have any regard for them. This view tramples on the blood of Christ and makes void His Sacrifice. Christians have no business dabbling in such a view. My tolerance for other viewpoints is greater than average, but not when they begin to undermine the blood of Jesus and its effectiveness for sin. This is basic to Christianity itself.

Modern Dispensationalism also does not understand the concept of Blessed Time. They seldom relate it to Jesus' statement to Peter in **Matthew 18:21–22** about forgiving "seventy times seven" times. We can hardly blame them for not knowing how the principle of Blessed Time works, because this appears to be a new understanding not revealed in the past. Yet it is clear now that Blessed Time, as well as Judged Time and Cursed Time, are all cycles of forgiveness-grace periods, during which time God "forgives," withholding judgment for sin. Once we understand this, we can see that the purpose of the 70 weeks of Daniel was to bring us to the Cross, when God called the world into the Divine Courtroom and reckoned the account for the whole world. The whole world was found carrying an insurmountable debt to sin; but that entire debt was placed upon Jesus Christ, who paid it in full by His death on the Cross. If He had done this before the end of the seventy weeks (such as in the middle of the final week), He would have violated His own principle of Blessed Time, when judgment is deferred by grace 490 times. Thus, Jesus' statement to Peter lays down an important principle that is not only a moral command to us, but also a prophetic law that God Himself reveals to us by personal example.

## Chapter 10: Cursed Time for Babylon and Mystery Babylon

By far, the most important study of Cursed Time is this one dealing with Babylon and Mystery Babylon. To understand Babylon in the light of the knowledge of Cursed Time is one of the most enlightening studies on Bible prophecy that I have ever known. Countless books have been written on the subject of Mystery Babylon, countless sermons preached, but to see *how long* God has given the world into the hands of this accursed world system—and *why*—seems to have eluded us. Hopefully, this chapter will shed some light on God's Plan and Purpose for Babylon in world history.

### Israel "Sold" to Babylon for Eight Years

When Joshua led Israel into the Promised Land, they conquered it and then divided the land among all the tribes in the seventh year. This was their first rest year in the land. The biblical record does not tell us how old Joshua was at the time, as its chronology is sketchy at this point. So we must turn to the book of Jasher to fill in the details. Jasher 90:32 tells us,

*<sup>32</sup> And it was in the twenty-sixth year after the children of Israel had passed the Jordan, that is, the sixty-sixth year after the children of Israel had departed from Egypt, that Joshua was old, advanced in years, being one hundred and eight years old in those days.*

Israel left Egypt in the year 2448 and crossed the Jordan 40 years later, in 2488. Joshua was 82 years old at that time. Twenty-five-plus years later (i.e., "in the 26th year"), Joshua finally decided he was old enough to retire, after his 108th birthday. This is when he turned over the rulership to the elders of Israel, the 12 princes of the tribes (the birthright holders of each tribe). Their form of government thus changed from one-man rule to a tribal confederation.

This took place in the year 2513. The biblical record says nothing about how long this rule by the elders lasted before the nation was put under bondage to the king of Mesopotamia (**Judges 3:8–10**). But once again, we can turn to the book of Jasher for the details. In fact, the book of Jasher ends just before this first captivity, so this is its final dated event. We read in Jasher 91:12,

*<sup>12</sup> And the elders judged Israel after the death of Joshua for seventeen years.*

We have a slight problem of interpretation here. Does the 17 years really begin with the death of Joshua, or does it begin with his retirement two years earlier? Joshua retired at 108 and died at the age of 110 (Jasher 90:47). In studying the chronology with a knowledge of Cursed Time cycles, it is apparent that the 17 years began with Joshua's retirement. We might clarify Jasher 91:12 thus,

*<sup>12</sup> And the elders judged Israel [beginning with Joshua's retirement and continuing] after the death of Joshua for [a total of] seventeen years.*

The rule of the elders began, as I said above, in the year 2513, which was the 26th year from the Jordan crossing. Seventeen years later brings us to the year 2530. Israel had begun to slide into idolatry, and so we read in **Judges 3:8**,

**<sup>8</sup> Therefore the anger of the Lord was hot against Israel, and He sold them into the hand of Chushan-rishathaim, king of Mesopotamia; and the children of Israel served Chushan-rishathaim eight years.**

Why does the Bible say that God "sold" Israel? Why not just say that God put Israel into bondage or captivity? The terminology itself is very significant, because it brings us back to the basic law of restitution found in Exodus 22. The law states that if a man steals something, he is to pay his victim restitution—either double, fourfold, or fivefold, depending on the situation. Of course, a thief may not have the resources to pay restitution to his victim. In such a case, **Exodus 22:3** says, "*if he have nothing, then he shall be sold for his theft.*"



We have already seen in Chapter 1 a little of how this law works. All sin is reckoned by the judge as a debt which the sinner owes his victim. The debt is determined according to how much the sinner stole, multiplied by two, unless the stolen item cannot be returned intact and in full. In such cases, the restitution is doubled to four times the amount stolen. And if the sinner steals the tools of a man's trade (an "ox" in **Ex. 22:1**), the restitution is calculated as five times the amount stolen. It is a simple, but effective, system of justice that ensures the victims full recompense for their losses, while teaching sinners how to work for a living.

## **God's Requirement: The Fruits of the Kingdom**

In the case of God selling Israel into the hand of the king of Mesopotamia, the terminology in **Judges 3:8** indicates that God took Israel to the Heavenly Court of law, where He determined their guilt. Years earlier, God had brought them into the land to bring forth Fruits unto Righteousness. God came each year on the appointed times (feast days) looking for the Fruits of the Kingdom, but found none. We presume that the people brought the Firstfruits of the barley, wheat, and grapes on their appointed feast days, but these were only types and shadows of what God really required—the Fruits of the Spirit found in **Galatians 5:22–23**,

**<sup>22</sup> But the Fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, <sup>23</sup> Meekness, temperance; against such there is no law.**

Jesus told a parable about this situation in Matthew 21. In this parable, He described how God had built a "vineyard" and had leased it to certain "husbandmen" who were supposed to render Him the Fruits in their seasons. We read, in **Matthew 21:33–41**,

**<sup>33</sup> Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country; <sup>34</sup> And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. <sup>35</sup> And the husbandmen took his servants, and beat one, and killed another, and stoned another. <sup>36</sup> Again, he sent other servants more than the first; and they did unto them likewise. <sup>37</sup> But last of all he sent unto them his son, saying, They will reverence my son. <sup>38</sup> But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. <sup>39</sup> And they caught him, and cast him out of the vineyard, and slew him. <sup>40</sup> When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? <sup>41</sup> They say unto him, He will miserably destroy those wicked men and will let out his vineyard to other husbandmen, which shall render him the fruits in their seasons.**

Jesus drew most of his story from the "Song of My Beloved" found in Isaiah 5. In this song, the prophet described the vineyard in a similar way to what Jesus did,

**<sup>1</sup> .My wellbeloved hath a vineyard in a very fruitful hill; <sup>2</sup> And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. <sup>3</sup> And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt Me and My vineyard. <sup>4</sup> What could have been done more to My vineyard, that I have not done in it?. <sup>5</sup> And now go to; I will tell you what I will do to My vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. <sup>6</sup> And I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. <sup>7</sup> For the vineyard of the Lord of hosts is the House of Israel, and the men of Judah His pleasant plant.**

When we compare the two passages, it is obvious that Jesus' parable was taken from Isaiah 5, and that He intended to apply it to the land of Judea and its inhabitants. God had always required the Fruits of the Kingdom, but Isaiah says the vineyard produced "wild grapes." In Jesus' parable, the vineyard produced fruit, but they refused to give the owner any. The meaning is roughly the same, but Jesus meant to emphasize certain things that went beyond Isaiah's song.

The vineyard is Israel, which formed the first Kingdom of God on the earth. God prepared the land of Canaan, and then leased it out to husbandmen (Israelites), expecting them to be productive. However, whenever it came time to bring forth fruits, the husbandmen stole the fruit for themselves. They would beat, kill, or stone God's servants, the prophets—something Jerusalem was famous for. **Luke 13:33–35** says,

**<sup>33</sup> .for it cannot be that a prophet perish out [outside] of Jerusalem. <sup>34</sup> O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! <sup>35</sup> Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see Me until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.**

It is plain to us that Jesus was talking about Jerusalem and its religious leadership. In fact, at the end of Jesus' vineyard parable, even the Pharisees "*perceived that He spake of them*" (**Matt. 21:45**). Jesus, however, was talking more broadly of Jerusalem in the long-term sense. Jerusalem had always killed its prophets and then memorialized them after they were dead (**Matt. 23:29–31**). The nation had never brought forth the Fruits of the Kingdom that God required.

So it was that God "sold" Israel into captivity to the king of Mesopotamia in the third chapter of Judges. They had stolen the Fruits of the Kingdom, so God brought them to Court to demand payment. Yet there was no way that Israel could pay the debt. God required Perfection under the Mosaic Covenant, but the people had not been given the fullness of the Spirit by which they might have brought forth the Fruits of the Kingdom. God was *with them* in an external Tabernacle, but this was insufficient for the people to bring forth God's required Fruits.

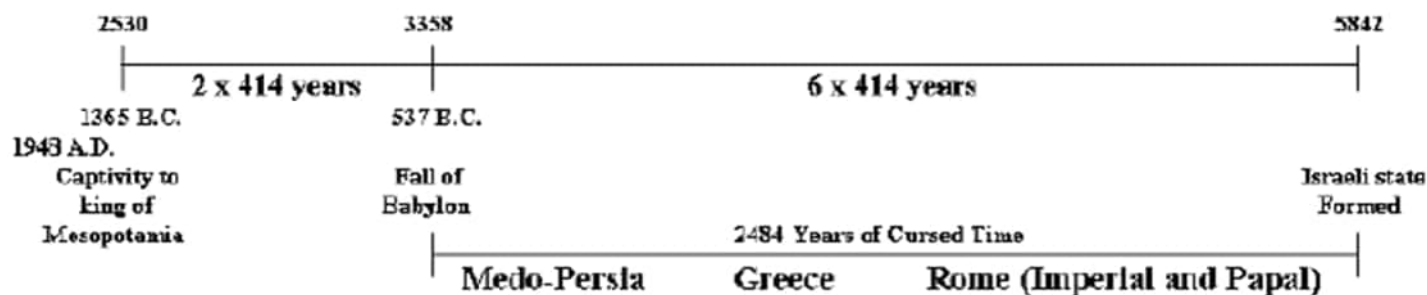
Therefore, since they had no means to pay the debt, God "sold them" to the king of Mesopotamia for their theft. Mesopotamia means "the land between two rivers" (Tigris and Euphrates). It is the old general name for Babylon. In God's court of law, the king of Babylon came to "buy" Israel's Debt Note. God sentenced Israel to work for the king of Mesopotamia (Babylon) for eight years. Babylon then became responsible to pay Israel's Debt Note. In other words, God required Babylon to bring forth the Fruits of the Kingdom.

In the divine law, when a man purchased the services of a debtor, he became responsible to pay off the debtor's note. In fact, this was the very reason for the sale. It was to find someone who was willing to pay off the Debt Note that the sinner was unable to pay. That way, the victims could be recompensed for their losses and the sinner (debtor) released from his debt.

Of course, there was no way that Babylon would be able to bring forth the Fruits of the Kingdom, as specified in Israel's Debt Note. That did not matter. God certainly knew this when He sold Israel to the king of Babylon. Nonetheless, the sale was made, and Babylon became legally liable for Israel's Debt Note.

Israel's sentence was a mere eight years of captivity, during which time they had to work for Babylon (by paying tribute, or taxes, each year). At the end of this time, God raised up Othniel, the first of the Judges. He delivered Israel from this captivity. This captivity began, as I said, in the year 2530. It ended in 2538, the 50th year from their Jordan crossing in 2488. In other words, *Othniel delivered Israel from Babylon on Israel's first Jubilee in Canaan*. This is a fantastic type and shadow of greater fulfillments on long-term time cycles which we have yet to discuss.

## 8 x 414 Years of Babylon's Dominion



Ultimately, God sold Israel and Judah into a Babylonian captivity, not for a mere eight years, but for eight periods of 414 years. It began with this first captivity in **Judges 3:8**. After two cycles of 414 years, the city of Babylon fell to the Medes and Persians. But "Babylon" was bigger than a mere city or nation. Babylon is also the spirit of the world system, the *kosmos*. Though the city fell, its spirit lived on and continued to manifest itself through other nations: Medo-Persia, Greece, and Rome.

So we see that the first level of fulfillment in this story was the simple eight-year captivity to the king of Mesopotamia (Babylon). But in long-term prophecy, "Babylon" included the four empires that dominated the world and ruled over Jerusalem long after Babylon's fall. When God sold Israel into the hands of the king of Mesopotamia (Babylon), that nation took upon itself the liability for Israel's debt. Because they did not pay the debt, God brought judgment upon them through Othniel after eight years.

In the long-term view, Babylon fell after 2 x 414 years. Yet in the most far-reaching fulfillment of this, "Mystery Babylon" was allowed to rule the world (including Jerusalem) for another 6 x 414 years, to the year 1948 A.D. And so, Babylon and Mystery Babylon had dominion for a total of 8 x 414 years, or eight periods of Cursed Time. This is the long-term cycle of which the short eight-year captivity was only a type and shadow.

Othniel freed Israel from its eight-year captivity on their first Jubilee year in Canaan. Thus, the year 1948 A.D. should relate in some way to a Jubilee year. It was, of course, a highly significant year, for it was the year the Jews declared the Israeli State's independence. To them, it was like a Jubilee year. And indeed, it marked the time when the original Debt Note began to be passed from the Babylonian succession of world empires to the Jews, making them responsible to bring forth the Fruits of the Kingdom. The Roman Catholic Church, however, did not recognize the Jewish state for another 50 years.

Most Protestants—especially the evangelicals and fundamentalists in America—immediately declared the new nation to be the fulfillment of the regathering of Israel into the Promised Land. They further declared that the war which broke out in 1948 was the beginning of the Great Tribulation, the Antichrist would soon appear, the Jews would be saved from destruction by Jesus' return at the last minute, and they would then be converted and preach the Gospel to the world.

Obviously, this view fell on the rocks of unfulfillment. The war ended with no mass conversion to Christianity, to say nothing of Jesus' failure to return. There were too many prophecies that those preachers did not understand or simply did not believe. But we are getting ahead of ourselves again. First, let us go back to the fall of the city of Babylon and see how the great image was fulfilled in history, particularly in relation to the Debt Note that we are tracing.

### The Extension of Babylon: A Succession of Empires

The fall of Babylon did not bring about the end of prophetic "Babylon." When we study the prophecies of Daniel, we find that Babylon was only the "head of gold" on a much larger image (**Dan. 2**). Prophecy students recognize that the fall of Babylon was like the beheading of the image of gold, but the arms of silver represented Medo-Persia; the belly of brass represented Greece; and the legs of iron represented the Roman Empire in its various forms.

Throughout the histories of these nations, we can see the history of the Debt Note as well. There is a larger manifestation than a simple eight-year captivity of Israel. God is seen to be selling *all nations* into the hands of Babylon (**Jer. 27:7**), and He expected all nations to serve that city for the allotted time. This included Judah and Jerusalem. Jeremiah's message is very clear on that point (**Jer. 24–29**).

Babylon did not bring forth the Fruits of the Kingdom during its allotted grace period of 828 years (2 x 414), so God brought the city into the Divine Court and demanded payment. The story is found in Daniel 5. King Belshazzar did not know that his booze party was held in God's Courtroom. God required the Fruits of the Kingdom—good grapes, instead of wild grapes. Belshazzar brought out the wine of Babylon and presented its wild grapes to God in the Temple vessels. One cannot expect God to accept the wine (doctrines or works) of Babylon, even if they are offered to Him through a form of godliness (Temple vessels).

This was unacceptable. It was *not* the Fruits of the Kingdom that He had in mind. So the righteous sentence of the law was written on the wall of the palace by a hand visible to all who were present. The words written were, "Mene, Mene, Tekel, Upharsin." No one knew what this meant, so they called Daniel to interpret the meaning. **Daniel 5:26–28** says,

**<sup>26</sup> This is the interpretation of the thing: MENE: God hath numbered [audited] thy kingdom and finished it. <sup>27</sup> TEKEL: Thou art weighed in the balances, and art found wanting [declared bankrupt]. <sup>28</sup> PERES: Thy kingdom is divided, and given [auctioned off, sold] to the Medes and Persians.**

In other words, Babylon had not paid the Debt Note in the time allotted (828 years), nor brought forth the Fruits of the Kingdom, so God was selling them to the Medes and Persians. This transferred the Debt Note to the Medes and Persians. In exchange, God would make the Babylonians serve the Medes and Persians for a time. It is important to keep in mind that the Debt Note remained in existence, because God has always required the Fruits of the Kingdom and will continue to require it until a people stands up who can pay God what is due to Him (**Matt. 21:43**). These will be perfected people, under the anointing of the Feast of Tabernacles. They are the "Sons of God" prophesied in Scripture.

Meanwhile, the Medes and Persians were given the responsibility to bring forth the Fruits of the Kingdom, but they fared no better than did the Babylonians. This was inevitable. Thus, in 331 B.C., God sold Persia into the hands of the king of Macedonia named Alexander the Great. At that point, the Debt Note passed into the hands of the Grecian Empire, and it was given authority over all the nations. When Alexander died, the empire was divided among his four generals, and so Grecian dominance continued in this new form until the rise of Rome.

Rome took control of Jerusalem and Judea in 63 B.C., the same year that Augustus Caesar was born. This is when the Debt Note passed from Greece to Rome. The old land of Canaan, and specifically the city of Jerusalem, was the place of the original offense which generated the Debt Note in the first place. Thus, it appears that whoever controlled that territory held the Debt Note. Each of the empires in question took control of Jerusalem.

Rome itself went through various cycles and types of government, but in each case, the Debt Note remained with them in all their various forms. Rome was still a republic when it took control of Jerusalem and Judea. Shortly afterward, it became an empire under Augustus Caesar. After 312 A.D., it evolved into more of a religious empire under Constantine. As time passed, the power of the religious leaders grew to the point where the Church dominated the political scene. Then the empire itself split into two sections called the Eastern and the Western Roman Empires. The West fell in 476 A.D. to invading armies from the north, but the Eastern Roman Empire continued until 1453, when the Turks finally conquered Constantinople (now Istanbul).

When the Germanic tribes conquered Rome in 476 A.D., the city fell and the empire with it. However, those tribes did not create a Germanic Empire upon its ruins. Neither did they make any attempt to conquer and rule Jerusalem. Hence, they did not take the Debt Note. Instead, the Roman Catholic Church filled the power vacuum and inherited the Debt Note. The Church ruled the nations largely through its vassal kings, of course, and so one might make the case for a "shared" responsibility to pay off the Debt Note. But over all, historians agree that Papal Rome succeeded

Imperial Rome. Therefore, from the legal standpoint, the Debt Note passed on to Papal Rome as manifested in the kings and dynasties that it crowned or recognized as "legitimate" with God-given rights to rule.

The Holy Roman Empire was established by the Papacy a few hundred years after the fall of Rome. The Hapsburg dynasty that ruled this empire did not come to a full end until 1918. By that time, General Allenby had taken Jerusalem from the Turks. Great Britain then held Jerusalem as a protectorate until 1947/48, when they passed the Debt Note to the Jews, precisely 8 x 414 years after the Debt Note was first established in the divine court of law.

It was a momentous time in history.

## **The Feet of Iron and Clay**

The image in Daniel 2 had feet made of iron and clay. This has a number of applications in history. Insofar as the Debt Note is concerned, it would appear that this largely applies to the struggle for control of Palestine between the Muslims of the East and the Christians of the West. After Rome's decline, the next great power to take control of Palestine were the various Muslim forces. The Muslim calendar begins with the "Hegira" in 622 A.D., the date of Mohammed's flight from Mecca.

Six years after the Hegira, Mohammed conquered Mecca, and the new Islamic armies very quickly became powerful. By 637 A.D., they had conquered Jerusalem and had begun work on a mosque upon the Temple Mount.

The First Crusade from the West recaptured Jerusalem in 1099 A.D. However, the Muslims later regrouped and finally reconquered the city in 1187.

The Third Crusade did not recapture Jerusalem, but it did take a string of cities along the coast of Palestine. These remained in Latin hands for a century. A later Crusade of Holy Roman Emperor Frederick II restored Jerusalem itself to Latin control in 1228 almost entirely by diplomacy, rather than by force of arms.

The Muslims recaptured Jerusalem in 1244, and the last major Christian stronghold, the city of Acre, was taken by the Muslims in 1291. And so the Holy Land once again passed into Muslim hands until British General Allenby took Jerusalem in 1917. The "iron" of Rome and the "clay" of Islam had divided the land between themselves, as control of the land went back and forth over the centuries. The kingdom was indeed divided, being part of iron, part of clay.

For all the bloodshed of the Crusades, neither side brought forth the Fruits of the Kingdom that God required. Neither side paid the Debt Note, though both sides wanted control of the land in order to assert themselves as God's Chosen. Both sides coveted control over all nations, but neither side had the capability of bringing forth the Fruits of the Kingdom that God required.

In the 1940's, various Jewish organizations felt that they were the ones called to bring forth the Fruits of the Kingdom. They, too, wanted control over Palestine and the city of Jerusalem. Working in high-level political circles in Britain, and in outright terrorist and criminal organizations in Palestine, they finally succeeded in getting Britain to put the whole question to the United Nations in 1947. The United Nations passed its Palestinian Resolution on November 29, 1947, and Britain resolved to withdraw fully within a few years. However, the Jewish terrorists (the Palmah, Irgun, and Stern gangs) continued to kill British policemen, diplomats, and even ordinary citizens, and so in May, 1948, Britain decided to leave at once.

The Jewish terrorists immediately declared the establishment of an independent State of Israel on May 14, 1948. President Truman was the first to telephone them to recognize the new state. The former terrorists now became Israeli statesmen, dedicated to eradicating the Arab terrorists who would arise next. Throughout all this, one cannot help but think of David's warning in **Psalm 127:1**,

**<sup>1</sup> Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain.**



God condemns Esau's descendants for pursuing blood in **Ezekiel 35:6**. He tells us that because they did not "hate blood" (i.e., bloodshed), that blood would pursue them as well. Jesus affirmed this by telling us that "*all they that take the sword shall perish with the sword*" (**Matt. 26:52**). This does not make basic self-defense a sin, but it certainly addresses the sin of "eating blood" (**Lev. 17:12**). We are not to be bloodthirsty. We are to hate bloodshed and do so only with great reluctance. Terrorists, by nature, have their priorities out of order, and this imbalance eventually consumes them.

One of those original terrorists of the Palmah in the 1940's was a young man named Rabin, lead by Moshe Dayan. It would seem that in his later years, Rabin began to see that the violent methods he had used for so many years only led to an endless cycle of more violence and simply bred more Arab terrorism. Thus, he attempted to put an end to it by making peace. Unfortunately for him, there were too many other Israelis who were bloodthirsty, and one of them assassinated Rabin. The assassin's stated reason was precisely what Rabin's reasoning had been in his earlier years. Thus, Rabin died because of the same principle by which he had killed others. Is this not an ironic conclusion that proves Jesus' words to be true? Those who live by the sword will die by it.

When the Israeli state's independence was declared in May of 1948, little did anyone realize that Babylon's mandate had just ended after eight cycles of 414 years, six of them from the fall of Babylon in 537 B.C. God was about to do a new thing to bring all things to a climax of history. The vast majority of evangelical Christianity immediately pronounced this to be the beginning of a seven-year countdown toward the second coming of Christ and the "great tribulation." It is obvious that this did not occur.

The Roman Catholic Church finally recognized the Jewish state on December 30, 1993. It was 46 years after the United Nations' Palestinian Resolution had been passed on Nov. 29, 1947. It took 46 years to build, or remodel, Herod's temple (**John 2:20**), and the Roman Church then recognized the Jews as "Israel," the holders of Joseph's birthright. The year 1993–94 was also the 40<sup>th</sup> Jubilee of the Church under Pentecost since its inception in 33 A.D. Pope Paul II then visited "Israel" officially visit in March of 2000 A.D., calling the Jews "Israel" and "the people of the covenant." Few understand that the Vatican was telling the world that it now recognized the Jews as being in a covenant relationship with God as His Kingdom on earth.

This was a major departure from Church doctrine. Recognizing the Jews as "Israel" means that the Roman Catholic Church finally agreed with the majority of Protestant denominations in saying that the Jews possess the birthright name "Israel" that Jacob gave to the sons of Joseph in **Genesis 48:16**. In essence, they again became God's chosen without having to repent of anything and without having to accept Jesus as the Messiah. The transfer of the Debt Note to the Jews was thus completed over a period of time, beginning in 1947–48 and being fully ratified by the Church in 1993–2000 A.D.

## Chapter 11: Prophecies Fulfilled by The Israeli State

It is often said that Israel is "God's Chosen People." It is also commonly taught among other Christian groups that the Church has now become "Chosen," replacing the national with the spiritual. It is our peculiar belief that God operates on more than one level at the same time. When dealing on the national level, God fulfills His Word to Israel, dispensing general blessings or judgments with little regard to men's individual differences in belief, faith, or spiritual development. However, God also deals with people on a different level that does make a clear distinction between Overcomers, believers in general, and unbelievers.

This distinction accounts for God's promises to Israel as a nation, while not discounting the importance of faith even among Israelites. It is our purpose in this chapter to explore the legal implications of Chosenness and how it has affected many nations throughout history. In studying this, we must keep in mind that there is a significant difference between *legal* Chosenness and *actual* Chosenness. Those legally Chosen are those whom God holds accountable to bring forth the Fruits of the Kingdom. Those who are *actually* Chosen are those who will indeed bring forth the Fruits of the Kingdom (**Matt. 21:43**).

### Chosen Status and the Debt Note

The concept of "Chosenness" began when God chose one man, Abraham, and began to train him and teach him the divine laws (**Gen. 26:5**) in order to make him a blessing to all the families of the earth (**Gen. 12:1-3**). We say that Abraham was "Chosen." As this concept developed through the Scriptures, we find that the concept of Chosenness carried with it two distinct ideas: authority and responsibility.

Authority and responsibility (or accountability) must always be found in equal measure. With every God-given authority comes a corresponding level of responsibility and accountability before God. As it worked out in history, God gave Israel authority, but Israel did not fulfill the obligations that came with that authority. They were obligated to bring forth the Fruits of the Kingdom, and when they did not do so, God held them accountable.

This is why God sold them into the hands of Babylon for 8 x 414 years, from 1365 B.C. to 1948 A.D., as we saw in Chapter 10.

The question is, why did God go beyond the simple eight-year captivity to the king of Mesopotamia? Why did He institute such a long-term captivity that ultimately engulfed the entire world under the authority of the ungodly nations? The answer is found in an understanding of the long-term Purpose of God in the Plan to restore all things under His rulership. When Israel left Egypt on that first Passover day, all the people fulfilled the Feast of Passover. However, when they arrived at Mount Sinai, and the Spirit of God came down as fire upon the Mount on the first Pentecost, the people all ran in fear (**Ex. 20:18-21**).

Thus, the Feast of Pentecost remained unfulfilled until that great Pentecost recorded in the second chapter of Acts. Only then were the people ready to receive a greater anointing than that which characterized the Passover experience. Yet even under Pentecost, they received only an "earnest" (downpayment) of the Spirit (**Eph. 1:14; 2 Cor. 1:22 and 5:5**). It was still not enough to bring Perfection. God is not satisfied until we are complete in Him and perfect in every good work.

There is still another outpouring of the Spirit that remains for us at the end of the Age of Pentecost. It is manifested by the third feast day of Israel, the Feast of Tabernacles. Those in the Old Testament under Moses were incapable of bringing forth the Fruits of the Kingdom under the anointing of Passover, because the level of anointing under

Passover was insufficient to bring them into perfection. Likewise, we in the Pentecost Age have likewise been incapable of bringing forth the Fruits of the Kingdom under our Pentecostal anointing. Good as it is, it is not enough to bring us to Perfection, because it is a leavened feast. **Leviticus 23:17** tells us that the Pentecostal firstfruits offering

was to be two loaves of bread baked with leaven. The history of the Church during the Age of Pentecost certainly proves this inadequacy.

The Pentecost Age lasted 40 Jubilees (1960 years), extending from 33 A.D. to 1993 A.D. At the end of that time, we entered into the transition into the Tabernacles Age. Just as there was a 50-day transition period from the Passover Age to the Pentecost Age in 33 A.D., so also is there a transition period from Pentecost to Tabernacles.

But for now, the point to see is that it has taken thousands of years for God to bring us to the point where even a few are ready for the Feast of Tabernacles. So long as no one is capable of Perfection, the Debt Note can never be paid. When God brought Israel into the land of Canaan under Joshua, the nation was legally liable by contract (the Old Covenant) to bring forth the Fruits of the Kingdom. They failed to do so, because the level of anointing, or empowerment, was insufficient to do the job. Even with the Pentecostal outpouring of the Spirit, it was impossible to fully bring forth the Fruits God required. Such Fruits of Perfection would require more than an earnest of the Spirit. Only a people fully empowered by a Tabernacles anointing of His Fullness will be able to render Him the Fruits in due season.

And so, after Israel had been in Canaan just 42 years, they had already failed to be perfectly obedient to His righteous law. They had been "Chosen" for this purpose, but they failed utterly. This is why God sold them into the hands of the king of Mesopotamia for eight years. If God had continued to put this responsibility upon His people, they would have continually failed, and God would have had to continue to judge them for that failure until they were destroyed.

So God devised a Plan that would remove from His people the heavy burden of being Chosen. The only way He could remove the burden of responsibility from them was to relieve them of their authority as well. This He did, giving both to a succession of world empires. In effect, God made Babylon and other nations legally "Chosen" for a season. That is, He brought Israel into Court and "sold" them as servants to other nations. Those nations were blinded by their own ambitions and desire to subject other people under them, and so they were more than happy to put Israel under their authority. What they did not realize was that God would hold them accountable to pay Israel's Debt Note, and that if they did not do so, God would judge them. This was God's hidden Purpose in giving ungodly nations authority over Israel for such a long time.

God was using the "vessels of dishonor" (**Rom. 9:21, 2 Tim. 2:20**) as a stop-gap measure, giving them authority until the "vessels of honor" were ready to be empowered by the full anointing of Tabernacles. The first vessel of dishonor was Babylon, followed by Persia, Greece, and Rome. Then, after a time of confusion (iron mixed with clay), Britain received the Debt Note in 1917, when Allenby took the city of Jerusalem. However, neither the British nor anyone else was yet capable of bringing forth the Perfection required by the Debt Note.

So God in His mercy removed the Debt Note from Britain and gave it to the Israelis on November 29, 1947, to see if they would bring forth the Fruits of the Kingdom. The British government put the fate of Palestine into the hands of the United Nations on November 21, 1947. Eight days later, the Palestinian Resolution was passed. In May of 1948, the British pulled out, and the Jewish terrorists became the statesmen of the new Israeli government. It is amazing how political success can transform men from murderers to heroes, even in the eyes of Christians. At that time, thousands of prophecy preachers proclaimed that God's "time clock" had begun once more. It was widely believed that the end would come within seven years, or perhaps as early as three and a half years. When nothing happened, the Church had an entire omelet on its face, but instead of discarding a disproven theory, they simply continued to wait for the Jews to accept Jesus as the Messiah, insisting "it will happen any day now."

Many displaced Palestinians learned from this experience how the world forgives terrorists who are successful, and so they began to use the same methods against the Israelis. Their success, however, has been very limited, because the Jews have succeeded in convincing the majority of Christians that they are Chosen, while the Palestinians are not. Thus, many Christian churches praise Jewish terrorism and denounce Palestinian terrorism, as if God had a moral double standard.

In the mid-1980's, a man caused quite a stir, proclaiming that Jesus would be returning in 1988. His theory was based, in large part, on the idea that this was 40 years after the establishment of the Israeli state in 1948. He was expecting the Jews to become Christians *en masse* at the time of the "rapture" in 1988. But all of these things were assumptions not based upon biblical facts.

In order to understand modern prophetic fulfillment, we must go back to the Scriptures and trace the historic roots of the Israeli state. In doing this, we cannot afford to study the question with any particular bias. There are those who hate Jews, and those who worship them. Both have biases that tend to distort one's view of prophecy. We will attempt to deal with this subject dispassionately and let the Scriptures speak for themselves.

## **Jacob and Esau: The Controversy of Zion**

This "controversy" is mentioned in **Isaiah 34:4–8**, where the prophet speaks about the latter days. The passage reads,

**<sup>4</sup> And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. <sup>5</sup> For My sword shall be bathed in heaven; behold, it shall come down upon Idumea [Edom] and upon the people of My curse, to judgment. <sup>6</sup> The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea ... <sup>8</sup> For it is the day of the Lord's vengeance, and the year of recompenses for *the controversy of Zion*.**

This great controversy began with a conflict between Jacob and Esau many years ago. It began even before the twins were born, for it seemed to their mother that they were fighting in the womb (**Gen. 25:22**). The descendants of Jacob became known as Israelites; the descendants of Esau became known as Edomites (**Gen. 25:30**), which in the Greek language was pronounced "Idumea."

When Jacob tricked his father into giving him the birthright, Esau felt cheated, and immediately set out to take it back by force. He felt it was rightfully his. While we understand his feelings, knowing that Jacob should have had more faith in God's ability to give the birthright to the one truly called, this was all part of God's Plan of the Ages. That Plan is soon to culminate when God resolves this great controversy as Isaiah prophesied. The Bible makes it clear that God had called Jacob and rejected Esau even before the twins had been born (**Rom. 9:11**). Esau failed to take back the birthright from his brother, but there has been conflict between them from then to now. Isaiah calls it "*the controversy of Zion*" and tells us that its resolution would be known as "*the day of the Lord's vengeance*" (**Is. 34:8**). While there have been many lesser days of vengeance, or recompense, when the judgments of the law were executed upon nations, there is yet coming a climactic day of fulfillment at the close of this present age.

Jacob and Esau were both fleshly men, but God worked with Jacob, bringing to him two times of trouble that would teach him faith. Finally, when Jacob recognized the Sovereignty of God at Peniel (**Gen. 32:31**), his name was changed to Israel to reflect that new-found faith. Israel means *God rules*. (See Bullinger's notes on **Gen. 32:28** in The Companion Bible, p. 47.)

Esau, or Edom (Idumea) is the subject of many Bible prophecies. The entire book of Obadiah is devoted to that theme, as well as entire chapters in Ezekiel. But the most significant passage for our purposes is found in **Malachi 1:1–4**.

**<sup>1</sup> The burden of the word of the Lord to Israel by Malachi. <sup>2</sup> I have loved you, saith the Lord. Yet ye say, Wherein hast Thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, <sup>3</sup> And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. <sup>4</sup> Whereas Edom saith, We are impoverished, but we will return and build the desolate places. Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord hath indignation for ever.**

The words which Malachi puts in the mouth of Edom here reflect their age-old desire to return and build in the land of Canaan, which they had lost to Jacob and his descendants. They felt cheated, impoverished by their loss of the birthright, but they remained ever watchful for their opportunity to return. Strangely enough, God says in this passage that Edom would indeed return and build for a time, but then God would "throw down" what they had built. At that point, it would become known to all that these are wicked people and people whom God has cursed.

A few centuries after Malachi prophesied this, the Edomites were conquered by Judah's Hasmonean dynasty, around 126 B.C. All encyclopedias agree with this. The story is found also in Josephus' book, *Antiquities of the Jews*, XIII, ix, 1, which speaks of this conquest.

Hyrcanus also took Dora, and Marissa, cities of Idumea, and *subdued ALL the Idumeans*, and permitted them to stay in that country if they would adopt the rite of circumcision, and make use of the laws of the Jews. And they were so desirous of living in the country of their forefathers, that they submitted. At which time therefore this befell them, that *they were hereafter no other than Jews*.

As we pointed out on page 71 and 72 in discussing Solomon's marriage with Pharaoh's daughter, the husband assumes the debts of the one he marries, including the curses from the past. We saw how Solomon's marriage to Pharaoh's daughter affected Jehoiachin many years later. This same kind of situation occurred again when Judah conquered and "married" the nation of Edom in 126 B.C. In doing so, the Judah nation became responsible to fulfill the many prophecies about the Edomites.

There are no Edomites today as a distinct nation, because they were conquered and "married" to the Judah nation in 126 B.C. It is assumed by many that the end-time prophecies regarding Edom no longer have any relevance, because there is no more Edomite nation as such. Others who are more reluctant to discard Bible prophecy simply misapply these prophecies to the Palestinians or to the Arab peoples, totally ignoring plain history. This happened in 1979, when President Sadat of Egypt made peace with Prime Minister Begin of Israel. It was then loudly proclaimed that this was "Jacob and Esau" embracing each other (**Gen. 33:4**). The implication was that Begin represented Jacob, and Sadat represented Esau.

Yet the prophecies pertaining to Edom must yet be fulfilled in their descendants. The only way they can be fulfilled is through the Jews today, because they are descended from those who incorporated Edom into their nation in 126 B.C. There are no other serious candidates. This sheds a whole new light on the modern Zionist movement. Is this really a movement to restore Jacob (Israel) to the Promised Land? Or is it actually a fulfillment of **Malachi 1:4**, where Edom is shown to have Zionist sentiments, desiring to "return and rebuild"?

I believe that the Israeli state is fulfilling a dual set of prophecies: one set for Esau and one for the remnant of Judah. How these two prophetic lines intersect will be more apparent as we continue our study. Jesus' prophetic statements in the New Testament about the remnant of Judah are surprisingly similar to what the prophets said about Edom. This is explainable only when we understand that the two nations had merged in 126 B.C.

## The Cursed Fig Tree

Matthew 21 tells the story of a fig tree that came to represent the Judean nation in Jesus' day. Verses 18–19 read,

**<sup>18</sup> Now in the morning as He returned into the city, He hungered. <sup>19</sup> And when He saw a fig tree in the way, He came to it and found nothing thereon, but *leaves only*, and said unto it, *Let no fruit grow on thee henceforward for ever*. And presently the fig tree withered away.**

A few chapters later, Jesus interpreted his actions as follows in **Matthew 24:32–33**.

**<sup>32</sup> Now learn a parable of the fig tree; when his branch is yet tender and *putteth forth leaves*, ye know that summer is nigh; <sup>33</sup> So likewise ye, when ye shall see all these things, know that it is near, even at the doors.**



In other words, Jesus says that when we see the cursed fig tree put forth *more leaves* (but still no fruit), we will know that the end is "near, even at the doors." The whole purpose of His curse upon the fig tree was to let us know that this nation would not bring forth the Fruits of the Kingdom that God required from the beginning. And so Jesus prophesied that the nation would someday put forth more leaves with great fanfare, but it would again bear *no fruit*.

This incident agrees perfectly with Jesus' parable later in this same chapter of Matthew, where the husbandmen refused to render Him the fruits in their seasons. In that parable, the people judged themselves (**Matt. 21:41**), and Jesus told them in verse 43,

**<sup>43</sup> Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the Fruits thereof.**

In light of this statement, it is curious that so many Bible teachers insist that the present Israeli state will bring forth the Fruits of the Kingdom "any day now." This absolutely contradicts all of Matthew 21, which plainly states that the remnant of Judah would rise again and bring forth more leaves—but no Fruit.

That is precisely what has happened today. Had the Dispensationalists not been so blinded by their own assumptions, they could have known that the Jews would not be converted within seven years of 1948. Most of them even understood these "fig tree" prophecies to be applicable to the formation of the modern Israeli state. Even so, although Jesus was very specific in His curse and in His prophetic statement about the cursed fig tree, few actually believe His words in our day of political correctness. The modern Christian view has given most Christians an unrealistic expectation of a mass Jewish conversion to Christ.

Since 1948, the Israelis have been putting on a great show of righteousness. They have exploited the Dispensationalist beliefs to boost the tourist dollars and to fan the flames of prophetic fervor. The tree has come back to life and produced more leaves than it ever had in Jesus' day. But what good is a tree that produces no fruit? Worse yet, what should be done to a tree that *promises* fruit, but comes up empty year after year? The answer is found in the basic message of John the baptist, found in **Luke 3:7–9**.

**<sup>7</sup> Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? <sup>8</sup> Bring forth therefore *Fruits* worthy of Repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. <sup>9</sup> And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.**

The whole point of John's message was to warn the people of his day and of his own nation [Judea] that if they did not bring forth the Fruits God required, they would be "*hewn down and cast into the fire*." In saying "every tree," He makes no exceptions, telling us plainly that they could not count on God to use a double standard to indulge their sin. Every tree would be judged by its Fruits, whether they could claim lineage to Abraham or not. God is no respecter of persons. John said that God is able to raise up children from "these stones."

Another related parable Jesus told is found in **Luke 13:6–9**.

**<sup>6</sup> He spake also this parable: A certain man had a *fig tree* planted in his vineyard; and he came and sought fruit thereon, and found none. <sup>7</sup> Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; *cut it down; why cumbereth it the ground?* <sup>8</sup> And he answering said unto him, Lord, let it alone this year also, till I shall dig about it and dung it; <sup>9</sup> And if it bear fruit, well; and if not, then after that thou shalt cut it down.**

In a prophetic sense, Jesus came for three years seeking Fruit from that tree of Judea, but finding none. That three years represents the total of Jesus' ministry in His first appearance. But it is clear that this tree was to be given one final chance to bear Fruit after a time of dunging. This time of dung was, in the short term, the 40 years leading up to the final destruction of Jerusalem. They were given 40 years in which to repent and bear Fruit, but they did not.

Secondarily, on a longer term cycle, they were given 40 Jubilees, from 33 to 1993 A.D. Still, they did not repent, even after God allowed them to return and build a new nation at the expense of the Palestinians and the American taxpayers. Neither dung nor blessings have caused them to bear the Fruits of Repentance that God requires.

Both of these times of dunging (short-term and long-term fulfillments) were God's disciplinary action done in mercy to let them know that their rejection of Jesus was wrong. But the dung had little effect upon most of them. Instead, they became increasingly bitter, thinking that God was unjust toward them. In their self-righteousness, they did not think they deserved such ill treatment from God. And so it came to be said among them that someday the Messiah would come, and when He did, He would have a lot of explaining to do!

Their final opportunity to bear Fruit came in 1948, when the fig tree came back from its withered state. The parable in Luke 13 does not tell us whether the tree would bear fruit after its time of dunging, but Jesus' curse upon the fig tree in **Matthew 21:19** makes it very clear that the tree would *not* bear fruit in the allotted time. Thus, we are left with only one rational conclusion: that the tree will be hewn down and cast into the fire at the end of its present growing season.

## The Law of Fruit-Bearing Trees

When a man plants a tree, he never expects it to bear fruit immediately. In the great parable of history, God established a vineyard in the land of Canaan and planted in it a choice vine (Judah), as Isaiah 5 tells us. The law of fruit trees tells us that no fruit was to be expected for the first three years, and if any did appear, it was not to be eaten. The fruit was to be plucked and cast to the ground in its early stages, in order to allow the tree to expend its strength on growth, rather than on bearing fruit. Then in the fourth year, the fruit was to be given to God as a Firstfruits Offering. In the fifth year, the owner could eat the fruit of his labours. The law is found in **Leviticus 19:23–25**,

**<sup>23</sup> And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you; it shall not be eaten of. <sup>24</sup> But in the fourth year all the fruit thereof shall be holy to praise the Lord withal. <sup>25</sup> And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof; I am the Lord your God.**

The parallel here to Jesus' parable in Luke 13 is obvious. He comes for three years to inspect the vineyard but finds no fruit on the tree. God is patient with trees that do not bear fruit for three years, because that is expected, particularly when they are young trees. But there is no excuse for the tree if it bears no fruit in the fourth year. That is the critical year when the Firstfruits are to be offered up to God. If the tree does not bear fruit in that fourth year, then it is in danger of being cut down.

There is another law that is very applicable in this situation as well. It is found among the laws of warfare in **Deuteronomy 20:19–20**,

**<sup>19</sup> When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege. <sup>20</sup> Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.**

Fruit-bearing trees were not to be chopped down in time of war. Only the non-fruitbearing trees could be chopped down, and this included fruit trees that bore no fruit. When Jesus cursed the fig tree, it was an act of spiritual warfare. He made this very clear by explaining his actions in **Matthew 21:21–22**,

**<sup>21</sup> Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto *this mountain* [nation], Be thou removed, and be thou cast into the sea, it shall be done. <sup>22</sup> And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.**

Jesus was telling His disciples that such spiritual warfare was possible for them as well. More than this, He implies strongly that Christians would likewise curse the fig tree nation at some point in time by means of spiritual warfare. Also, in biblical symbolism, a mountain represents a nation (**Isaiah 2:1–2**). So the rest of Jesus' statement should be taken in the context of the fig tree nation. In essence, He was prophesying a time in the latter days when His disciples would hew down that unproductive fig tree nation, a time when they would pray to remove that mountain and cast it into the "sea." This would be done, of course, after their time of dunging was complete, and after the restored fig tree had failed in its allotted time to bring forth "fruits worthy of repentance" (**Luke 3:8**).

The only question is, how long has God given the Israeli state to produce the Fruits of the Kingdom before God says, as He did in **Luke 13:7**, "*Cut it down; why cumbereth it the ground?*"

## Chapter 12: The Three 40-Year Trial Periods

One of the great controversies that divides the Christian community is the concept of the Kingdom of God. There are some who teach that the Kingdom of God was established on earth on Pentecost, May 25, 33 A.D. Others say it is yet future. A few even believe that it was established under Moses when God first organized Israel into a theocratic Kingdom. Part of the controversy centers around whether the Kingdom is spiritual or political, heavenly or earthly. For the most part the controversies could be settled, I believe, if people could see the history of the *progression* of God's Kingdom in its historical context.

The Kingdom of God is spiritual, but it is located upon the earth. It is spiritual in that it has three stages of development in its personal application as well as in its corporate fulfillment. These stages are depicted in the feast days of Israel. In its personal application, where the Kingdom is within our hearts, our Justification by Faith is our Passover experience; our process of Sanctification is by means of Pentecost; and finally the glorification of the body is revealed by the Feast of Tabernacles.

But the Kingdom of God also has a corporate fulfillment in long-term history. When the Spirit of God came down upon Mount Sinai and manifested God's presence to corporate Israel, the Kingdom of God came into the earth on *Level One*. This first stage of the Kingdom's historic development correlates to the Feast of Passover, because the people of Moses' day had left Egypt on Passover, and later they entered Canaan at the same time of year (**Josh. 5:10**). Israel of old had sufficient faith to accept the Spirit's external presence that led them out of Egypt in the cloud and the fire, but they were unable to receive the spoken revelation of Pentecost under the Mount (**Ex. 20:18–21**). As a result, they were likewise unable to enter the Promised Land at the Feast of Tabernacles a year and a half later. Hence, the Kingdom of God was limited in its earthly corporate manifestation to the first level, or stage of development.

In the second chapter of Acts, we read how the Kingdom of God came to earth in a greater way with the Pentecostal outpouring of the Spirit. The disciples in the Upper Room were able to receive what their forefathers had been unable to bear at the foot of Mount Sinai. Their ability to receive the Spirit on that day brought the Kingdom of God into the earth on *Level Two*. It correlated with the Feast of Pentecost. Now the potential for God's perfect will to be done on earth as it is in heaven increased, for the Spirit began to indwell people instead of external Temples. While the Kingdom of God did not *begin* in Acts 2, it definitely increased in power.

Nevertheless, the anointing of Pentecost would prove insufficient to establish His Kingdom fully on earth in us, because we received only an earnest (downpayment) of the Spirit (**Eph. 1:14; 2 Cor. 1:22 and 5:5**). In order for the Kingdom of God to become fully manifested in the earth—and in us—we must await the fulfillment of the Feast of Tabernacles in God's appointed time. In that sense, the Kingdom is now, but a greater manifestation is yet to come—*Level Three*.

As we study the history of the Kingdom of God, we see these three stages of the Kingdom. From Moses to Jesus was the Passover Age; from the upper room (33 A.D.) to the year 1993 has been the Pentecost Age; and we are now in transition into the Tabernacles Age.

With this in mind, we may now turn our attention to the three divisions within the Pentecost Age. As we will see, the Age of Pentecost itself is characterized by 40's on three levels, dealing with

- (1) the nation of Judah and Jerusalem, or the Grape Company (40 years);
- (2) the Church, or Wheat Company (40 rest years); and
- (3) the Overcomers, or Barley Company (40 Jubilees).

Forty is the biblical number of testing or trial. Each corporate group has been given its level of testing or trial to see if it is worthy of fulfilling Tabernacles. Judah was tested for 40 years and was found totally unworthy; the Church was

tested for 40 rest years (280 years) and then was given a partial reward; and the Overcomers were tested for 40 Jubilees (1960 years). These tests were to give the people time to search their hearts, repent of sin, and bring forth the Fruits of the Kingdom.

## Forty Years for Judah and Jerusalem

This 40-year cycle had more than one beginning point and more than one end point, over a period of seven years. I believe that God did this deliberately in order to establish His Word by two or three witnesses. It began in 26 A.D., at the 80th Jubilee from Adam. This was also the 69th week (rest year) on Daniel's 70-week countdown. Jesus was only 27 years old at the time.

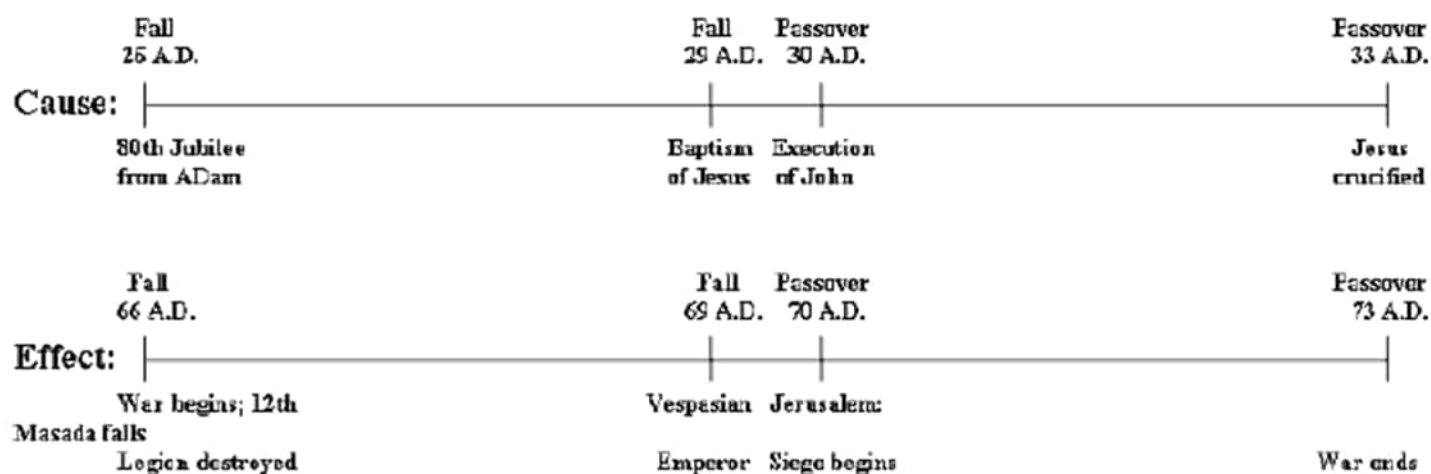
The second major beginning point came at Jesus' baptism in the fall of 29 A.D.

The third beginning point came at John's execution at Passover of 30 A.D.

The fourth beginning point was Jesus' crucifixion at Passover of 33 A.D.

Each of these beginnings has a corresponding endpoint 40 years later to complete the cycle that is applicable to Jerusalem and Judah. Since we have already established the dates of each of these beginning points, we need only show the events that occurred 40 years after each of them.

### Jerusalem's 40-Year Probationary Cycles



The first thing to study is what occurred 40 years after the 80th Jubilee ( $26 + 40 = 66$  A.D.). We are indebted to Josephus for his eyewitness account of the beginning of the war between Judah and Rome in the fall of 66 A.D. In his book, *Wars of the Jews*, II, xix, Josephus relates how the Roman 12th Legion under the command of Cestius Gallus was attacked and almost completely destroyed by Judean forces while the people were on their way to Jerusalem to keep the Feast of Tabernacles in the fall of 66 A.D. From the fall of 26 A.D. (the Jubilee) to the fall of 66 A.D. is exactly 40 years. The massacre of 5,680 men of Rome's 12th Legion (out of a total of 6,000) could not be overlooked by the Roman government. This event ensured that Rome would send troops to Judea to put down the revolt. This marked the point of no return. The war had begun, and it was only now a matter of time before Jerusalem would be destroyed.

Rome sent troops under the command of Vespasian and his son, Titus. They subdued the smaller towns in the countryside before attempting to besiege Jerusalem. It was in one of these battles, in 68 A.D., that Josephus was defeated and captured by the Romans at the battle of Jotapata. Up to that point, Josephus had been one of the main generals for Judea. Shortly after his defeat, the Emperor, Nero, died. This stopped the war for more than a year, while Vespasian and Titus waited to see who would become Rome's next Emperor and if he might give them a change of



orders to follow. Galba and Otho lasted only a few months apiece, and then Vitellius seized the reins of government. This greatly displeased Vespasian, and so his troops immediately crowned him Emperor. Vespasian then returned to Rome to secure the government for himself (Wars, IV, x), leaving to his son, Titus, the honor of besieging Jerusalem.

The second 40-year cycle began with Jesus' baptism in the fall of 29 A.D. and ended 40 years later when Vespasian was made Emperor of Rome in the fall of 69 A.D. The parallel is striking. Jesus began His ministry in the fall of 29 A.D., and Vespasian too began his "ministry" as Emperor precisely 40 years later.

The third 40-year cycle began with John's execution around Passover of 30 A.D. and ended when the Roman troops under Titus surrounded Jerusalem on the morning of Passover, 70 A.D. Proof that John was executed at the time of Passover is found by comparing John 6 with Matthew 14 and Mark 6. In Matthew 14, we read that Herod executed John, and immediately a few of his disciples went to Jesus to inform him of John's death. Matthew's account then tells us that Jesus went into a deserted place by himself (perhaps to grieve and pray), but many people followed Him. It was there that He fed the 5,000 with five barley loaves and two fish (**Matt. 14:19**).

In comparing this account with John 6, we find that Jesus had fed the 5,000 right before the Passover (**John 6:4**). Thus, it is clear that John was executed around the time of Passover. The only question is, which year? It is a virtual certainty that John's ministry spanned only one year, and that Jesus ministered a full 3 years from the time of John's death to His own crucifixion. Most historians agree with this, and this is verifiable by observing the 40-year cycle from John's death to the Roman siege of Jerusalem.

The fact that Titus surrounded Jerusalem at Passover of 70 A.D. is mentioned by Josephus in Wars of the Jews, V, xiii, 8, telling us that the casualties during the siege of Jerusalem were.

*... no fewer than a hundred and fifteen thousand eight hundred and eighty dead bodies, in the interval between the fourteenth day of the month Xanthicus, or Nisan [Passover], when the Romans pitched their camp by the city, and the first day of the month Panemus, or Tamuz.*

By this 40-year cycle, we can see the cause and effect. The execution of John at Passover of 30 A.D. ultimately resulted in the execution of Jerusalem at Passover of 70 A.D.

The main part of the war was concluded with the destruction of Jerusalem by August of 70 A.D., but there was still one main pocket of resistance that remained to be subdued. It was at a high plateau called Masada. It had been taken by a sect called the *Sicarii*, a group of zealots who took their patriotism to extremes. The name is taken from *sicarus*, "dagger." In other words, they were "dagger-people," or assassins and terrorists. The *Sicarii* were founded by a man named Eleazar. Josephus says in Wars of the Jews, VII, viii, 1,

*This fortress was called Masada. It was one Eleazar, a potent man, and the commander of these Sicarii, that had seized upon it. He was a descendant of that Judas, who had persuaded abundance of the Jews, as we have formerly related, not to submit to the taxation, when Cyrenius was sent into Judea to make one. For it was that the Sicarii got together against those that were willing to submit to the Romans; and treated them, in all respects, as if they had been their enemies; both by plundering them of what they had; by driving away their cattle; and by setting fire to their houses. For they said, that they differed not at all from foreigners, by betraying, in so cowardly a manner, that freedom which Jews thought worthy to be contended for to the utmost.*

It is unclear if the "taxation" by Cyrenius in question was the one associated with Jesus' birth, or if this was a later one after Cyrenius had been made full governor. Either way, the *Sicarii* believed that it was God's Will that they not pay the taxes or submit to the Roman government in any way. Furthermore, they terrorized those who were willing to submit to Roman authority. They were the terrorists of the day, assassins who believed that it was a godly thing to terrorize people in order to force them to rebel against Rome.

These terrorist assassins had fortified themselves at Masada. The Romans had to build an earthen ramp to be able to take Masada. They completed the ramp on the Preparation Day for Passover in 73 A.D. They overran Masada the next

day, Passover Day. But the previous night, the Sicarii killed their families and then committed suicide, except for two women and five children who were able to hide. Josephus tells us in Wars of the Jews, VII, ix, 1,

*This calamitous slaughter was made on the fifteenth day of the month Xanthicus, or Nisan.*

This was the day of Passover.

Nowadays in Jewish schools these Sicarii are held up as Israeli heroes to emulate. It is therefore no surprise that every Prime Minister from 1948 to the present distinguished himself as a terrorist in the 1940's as the modern versions of the Sicarii. Their beliefs and values were very much alike. Christianity has also had its share of men who have held similar values, but not in such great proportion that they knowingly elect major leaders holding those views.

To summarize, then, we see that John was beheaded at Passover of 30 A.D., and the Romans surrounded Jerusalem 40 years later, at Passover of 70 A.D. Jesus was crucified at Passover of 33 A.D., and the Romans took Masada 40 years later at Passover of 73 A.D. The 40-year connection is obvious to anyone who has some knowledge of the meaning of the number 40.

God gave Jerusalem and Judah 40 years in which to repent of rejecting the Messiah and to bring forth the Fruits of the Kingdom. Obviously, they failed to do this, for their hearts were hardened to the truth. They wanted freedom from Rome without first repenting, so God used their desire for freedom as the occasion of their destruction. Jerusalem, the place where the prophets were persecuted, stoned, and sawn asunder, was finally overthrown, not so much by Rome, but by God Himself, who used Rome for His purposes.

### **Jerusalem: A Type of Babylon**

The Bible predicts the overthrow of "Babylon," first in terms of the literal city itself, then as a type of a much greater system of oppression. Jeremiah 50 and 51 speak primarily of the overthrow of the old city of Babylon, but in the book of Revelation we find John quoting these same passages and applying them to the greater "Mystery Babylon." It is apparent from this that the old city was only a type and shadow of a much greater fulfillment yet to come. We find by studying the three 40's in the Age of Pentecost that each time cycle ends with the overthrow of "Babylon." At the end of 40 years we find Jerusalem-Babylon destroyed; at the end of 40 rest years we find Rome conquered by Constantine; and finally, at the end of the 40 Jubilees we can expect to see the final overthrow of that city on the highest level.

First, let us see how Jerusalem compares to Babylon in the first cycle of 40. Jesus said to the Pharisees in **Matthew 23:30–36**,

***<sup>30</sup> And [you] say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. <sup>31</sup> Whereof ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. <sup>32</sup> Fill ye up then the measure of your fathers. <sup>33</sup> Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? <sup>34</sup> Wherefore, behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; <sup>35</sup> That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the Temple and the altar. <sup>36</sup> Verily I say unto you, All these things shall come upon this generation.***

Jesus imputed bloodshed to that nation all the way back to the blood of Abel in the fourth chapter of Genesis. That simply meant that the generation of his day would have to pay the price for all that bloodshed. The blood of the prophets would be redeemed by the judgment upon that generation. Even so, God gave them the maximum time of Repentance, a 40-year generation. Finally, the city was overthrown.

We find an interesting parallel to the city of Babylon in **Revelation 18:20–24**, which links Jerusalem to Babylon in that book,

<sup>20</sup> Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

<sup>21</sup> And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city *Babylon* be thrown down, and shall be found no more at all ... <sup>24</sup> And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

It is amazing how the things Jesus said about Jerusalem in Matthew 23 are repeated in John's revelation about Babylon. Even as Jesus attributed to Jerusalem all the bloodshed of the prophets and saints back to Abel, so also does John do this with Babylon. Furthermore, even as Babylon is said to be cast into the sea, so also Jesus intimated that the cursed fig tree nation of Judah was a "mountain" that could be cast into the sea (**Matt. 21:21**). Jerusalem itself was linked spiritually to Sodom and Egypt in **Revelation 11:8**. Thus, it is no surprise to see that the fall of Jerusalem and Judah from 70–73 A.D. is a type and shadow of the fall of Babylon.

Unfortunately, there are some who take this principle to excess, thinking that the overthrow of Jerusalem in 70 A.D. was the entire fulfillment of the prophecy. They do not see the bigger picture, and do not understand that there can be many types and shadows before the final fulfillment of a prophecy occurs. Such people take the type and make it the ultimate fulfillment of the prophecy. They take the shadow and make it the full manifestation. While it is certainly true that Jerusalem was a type and shadow of the Babylon in the book of Revelation, it is equally true that the city was only the first-level type and shadow of Babylon.

In reading Josephus' Wars of the Jews, VI, v, we find that many signs occurred during the siege of Jerusalem, all of which contribute to our understanding of how Babylon is ultimately to fall in the fullest sense. A comet resembling a sword crossed the sky for close to a year. Also, Josephus says, a few days before Titus' armies surrounded the city,

*... so great a light shone round the altar, and the holy house, that it appeared to be bright day for the space of half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred scribes as to portend those events that followed immediately upon it.*

Interpreting signs is a rather subjective business, and most people are unable to break past their personal biases to see what those signs really mean. However, apparently there were some "sacred scribes" who saw it as a sign of evil against the city of Jerusalem. No doubt these would be the people who could see the wickedness of the people or of the priesthood that Josephus described so graphically. Perhaps this sign was seen ultimately to indicate that God had shined His light upon the Temple and had exposed its filth. But more than that, in revealing the 40-year cycle manifesting here, it takes on a whole new meaning.

Josephus tells us that this light shined down on the eighth day of the first month, or six days before the Passover of 70 A.D. Precisely 40 years earlier *to the very day*, the chief priests began plotting how they might assassinate Lazarus (**John 12:1,10**). Hence, we find that God exposed their hearts with His light precisely 40 years later as He plotted to destroy that corrupt priesthood with its Temple.

Another strange sign occurred about the same time as the light shining down upon them. The heavy eastern gate of the Temple's inner court swung open by itself. Josephus tells us that it normally took about 20 men to open this gate, because it was so large and heavy. Josephus tells us the reaction of the people once again,

*This also appeared to the vulgar to be a very happy prodigy; as if God did thereby open them the gate of happiness. But the men of learning understood it, that the security of their holy house was dissolved of its own accord; and that the gate was opened for the advantage of their enemies.*

Those "men of learning" were obviously correct, as subsequent events proved. But probably the most astonishing sign, if Josephus is to be believed, occurred as follows,

*Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, or Jyar [2nd month], a certain prodigious and incredible phenomenon appeared: I suppose the account of it would seem incredible, were it not related by those that saw it; and were not the events that followed of so considerable a*

*nature as to deserve such signals. For before sun-setting, chariots and troops of soldiers in their armour were seen running about among the clouds and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner court of the temple, as their custom was, to perform their sacred ministrations, they said, that in the first place they felt a quaking and heard a sound as of a multitude, saying, "Let us remove hence."*

This sign reminds me of **Hosea 5:15**, where God says, "*I will go and return to My place, till they acknowledge their offence, and seek My face.*" It would appear that God had visited that Temple for the last time, found it corrupt, and finally removed the last vestige of His presence with the words, "Let us remove hence."

The people of that day interpreted these signs in a way that was favorable to their cause. Men have a way of doing this when their eyes are blinded to the iniquity in their own hearts. They thought that the armies of heaven were fighting on their side. They were wrong. God fought for the Romans—not because the Romans were so righteous, but because God was using them to judge Jerusalem.

Signs in the heavens have always accompanied events that are biblically significant. There were three days of darkness shortly before Moses led Israel out of Egypt (**Ex. 10:21–23**). There were three hours of darkness when Jesus was on the Cross (**Luke 23:44**), followed by a lunar eclipse, as I showed on page 107. Josephus said (above) that there were signs in the heavens while Jerusalem was under siege. When Constantine was ready to conquer Rome in 312 A.D., he reported seeing a cross in the sky superimposed upon the sun. The Encyclopedia Britannica, Vol VI, under the heading of "Constantine," tells us,

*This vision, whatever its nature, was decisive in his conversion, evinced in the favours he henceforth showered on the Christian Church.*

Finally, the Scriptures indicate that the final outpouring of the Spirit will be accompanied by more signs in the sun, moon, and stars (**Joel 2:28–31**). While the meaning of these signs may indicate such things as principalities and powers, we cannot ignore the precedents in history that were quite literal in their fulfillments.

To return to the subject at hand, it is evident that the overthrow of Jerusalem and Judah in 70–73 A.D. was the first-level fulfillment of the overthrow of "Babylon." However, as we look deeper into the pages of history, we will see two more levels emerge that most people have missed.

## **The 40-Rest-Years Trial of the Church**

The Church experienced a trial period of persecution for a period of 40 rest years. This was 40 x 7, or 280 years, extending from 33 A.D. to 313 A.D.

The persecution of the early Church really began with the Crucifixion and the persecution of the disciples recorded in the book of Acts. Throughout the allotted time, some of the Roman Emperors were fairly tolerant of the Christians, choosing to overlook the illegal religion, while others took their refusal to sacrifice to the Emperor-god as a personal affront or as undermining Roman authority. The worst time of persecution began in 303 A.D. during the reign of Diocletian. This bloody climax raged for eight years before beginning to die down, but it did not come to a full end until the British prince, Constantine, took control of Rome with the help of another general named Licinius. Eusebius, Bishop of Caesarea in the early fourth century, refers to Constantine's royal background in Ecclesiastical History, X, viii,

*Constantine had given him [co-emperor Licinius] tokens of real goodwill, not grudging kinship with himself or refusing him the privilege of a brilliant marriage with his sister. Again, he honoured him with a share in his ancestral nobility and the imperial blood he had inherited.*

In 313 A.D., Constantine issued his famous Edict of Milan, which put an end to the persecution of the Church. The Church's 40-rest-year trial ended with this Edict.



Since this was a 280-year cycle, it was also related to a birthing cycle of 280 days. It could be likened to the birthing of the Kingdom of God, except that it was manifested on a rest year level, not on a Jubilee level. At that point in history, the earth gave birth to a type of God's Kingdom. Constantine was the type of Christ in this case, and the Roman Empire, the last of the four beasts of Daniel (**Dan. 7**) and the legs of iron seen by Nebuchadnezzar in his dream (**Dan. 2**), were overthrown by a Christian. Many in that day believed that this was the fulfillment of the book of Revelation, which spoke of a day coming when "*the kingdoms of this world are become the kingdoms of our Lord, and of His Christ*" (**Rev. 11:15**).

These events quite naturally confirmed and established the post-millennial view in the Church throughout the Middle Ages that the Kingdom of God had truly come. It was considered self-evident in those days that the Kingdom had finally been fully established in the earth and that God had given the Church (led by the Bishop of Rome, the Pope) dominion over all the nations. It would only be a matter of time before all nations would be evangelized—brought under the authority of the Church.

What they failed to understand was that the Kingdom of God had been established only on a secondary level after 40 rest years. It was a "rest," but it was not the Jubilee Rest that God had decreed in the feast days of Israel. It was not the fulfillment of the Feast of Tabernacles. The dead had not yet been raised at the Feast of Trumpets, nor had the living been transformed fully into the image of Christ. The people in that day had largely cast aside the law of God, so they did not understand that Pentecost was a leavened feast that was insufficient to bring men into Perfection. The laws of time were not revealed to them. Hence, their view was based upon a partial knowledge of God's Plan.

As time passed, the Church came to regard itself as the highest expression of God's mind in the earth. The Pope took on an air of infallibility. Dissent was quashed by prison, sword, and fire. In short, the Church now took upon itself the role of persecutor, even as Rome had done in the past. Proud of their Pentecostal beginnings, it never occurred to them that another great feast of God yet lay ahead, nor could they begin to comprehend how God was using the Church itself to test, prove, and perfect the Overcomers in their midst. The idea that God would finish His work on a 40-Jubilee cycle would have been too distant for them to see, even if they had understood the prophetic law of the feast days.

While they were not endowed with a sense of the bigger picture like we have been given (with our 20/20 hindsight), they did possess enough of the truth to know that God had in some way brought forth His Kingdom in a greater way than they had ever known. He had certainly given the Church a rest, even if was not the final Rest that God intended.

### **The Emperor Constantine: God's Man of the Hour**

Constantine was used of God to bring this rest to the Church, though certain Christian denominations have maligned him more than Diocletian and Nero. I find it astonishing how some have made Constantine the "Bluebeard" of the Church. Perhaps those Christians would have had a different view had they lived through the Diocletian persecution. In the ten years from 303–313 A.D., the Church suffered the most intense persecution of their history, under emperors Diocletian and Maximin.

Constantine is often castigated for establishing a State Church, and is blamed for all the papal excesses in later centuries. That is comparable to blaming Moses for the sins of Israel—or blaming Jesus for the Crusades. Constantine's vision was to bring the Christian bishops together and give them a forum in which to present their differing doctrinal opinions in an attempt to standardize Christian teaching and thus better unify the Church (and also the empire itself). It was a noble goal, but since men were still operating under the leavened realm of Pentecost (**Lev. 23:17**), it proved to be impossible. No matter how good a religious organization is at the beginning, it always degenerates in time as unscrupulous men rise to the top.

Eusebius, bishop of Caesarea, who was the great Church historian of that time, wrote of Constantine's conquest of Rome in Eccl. Hist., IX, ix, as follows,



*Thus Constantine, an emperor and son of an emperor, a religious man and son of a most religious man [i.e., a Christian].and Licinius the next in rank, both of them honoured for their wise and religious outlook, two men dear to God—were roused by the King of Kings, God of the universe, and Saviour against the two most irreligious tyrants and declared war on them. The senior in imperial rank and position, Constantine, was the first to feel pity for the victims of tyranny at Rome. Calling in prayer on God in heaven and on His Word, Jesus Christ Himself, the Saviour of all, to come to his aid, he advanced at the head of all his forces, intent on recovering for the Romans the liberty of their ancestors. The emperor who clung to God for aid attacked the first, second, and third of the tyrant's concentrations, completely defeated them all, overran a great part of Italy, and arrived almost at the gates of Rome.*

Eusebius then compares Constantine to Moses overcoming Pharaoh and his army at the Red Sea. It is a bit long for us to reproduce here. Then he continues,

*These things, and many others akin to them and just like them, Constantine by his very deeds sang as a hymn to the universal Lord, the author of his triumph, God. Then he rode into Rome with songs of victory, and together with women and tiny children, all the members of the Senate and citizens of the highest distinction in other spheres, and the whole populace of Rome, turned out in force and with shining eyes and all their heart welcomed him as deliverer, saviour, and benefactor, singing his praises with insatiate joy. But he, as if he possessed an innate reverence for God, was not in the least excited by their shouts or elated by their plaudits, fully aware that his help came from God; at once he ordered a trophy of the Saviour's Passion to be set up under the hand of his own statue—indeed, he ordered them to place him in the most frequented spot in Rome, holding the sign of the Saviour in his right hand, and to engrave this inscription in Latin. I reproduce it exactly.*

*By this saving sign, the true proof of courage, I saved your city from the yoke of the tyrant and set her free; furthermore, I freed the Senate and People of Rome and restored them to their ancient renown and splendour.*

*Thus the wicked were purged away, and the imperial powers that had been theirs were preserved stable and undisputed for Constantine and Licinius and for them alone. They made it their first duty to purge the world of enmity towards God, and recognizing the blessings He had lavished upon them, they showed their high purpose and love of God, their devotion and gratitude to the Deity, by their decree in favour of the Christians. [Eccl. Hist., IX, excerpts]*

*His adversary thus finally thrown down, the mighty victor Constantine, pre-eminent in every virtue that true religion can confer, with his son Crispus, an emperor most dear to God and in every way resembling his father, won back their own eastern lands and reunited the Roman Empire into a single whole, bringing it all under their peaceful sway. Men had now lost all fear of their former oppressors; day after day they kept dazzling festival; light was everywhere, and men who once dared not look up greeted each other with smiling faces and shining eyes. They danced and sang in city and country alike, giving honour first of all to God our Sovereign Lord, as they had been instructed, and then to the pious emperor with his sons, so dear to God. Old troubles were forgotten, and all irreligion passed into oblivion; good things present were enjoyed, those yet to come eagerly awaited. In every city the victorious emperor published decrees full of humanity and laws that gave proof of munificence and true piety. Thus all tyranny had been purged away, and the kingdom that was theirs was preserved securely and without question for Constantine and his sons alone. They, having made it their first task to wipe the world clean from hatred of God, rejoiced in the blessings that He had conferred upon them, and, by the things they did for all men to see, displayed love of virtue and love of God, devotion, and thankfulness to the Almighty." [Eccl. Hist., X, ix, excerpts]*

Eusebius' account gives us some feeling of the euphoria at the momentous events of the day. Perhaps if the Church had experienced terrible slaughters since the early 1700's, and if we had just come through a ten-year time when every Christian knew someone who had been executed for their faith, and then if God suddenly raised up a great deliverer to put an end to the bloodshed—we ourselves might be just as full of rejoicing and praise to God as they were.

Of course, we today have a better perspective of those days than they did. They were far too optimistic, not knowing that soon the corrupt nature of man would reappear within the Church, even as it had manifested in the Roman Emperors. They had no idea that these great events were only a type and shadow of something greater yet to come. Without a revelation of chronology and the laws of time, they had no idea that history would have to repeat itself on a 40-Jubilee cycle as well, in order to give the Church its allotted time to refine the Overcomers in the fires of Church-led persecution. Nonetheless, they did possess a certain level of understanding that is valid even from our present-day perspective. It was simply incomplete, because it did not take into account the third cycle of 40 Jubilees, wherein the Overcomers would also be tested and tried.

## The 40-Jubilee Trial of the Overcomers

The time of trial for the Overcomers spans 40 Jubilees, or 1960 years, from 33 A.D. to 1993 A.D. It is also 4 x 490 years, or four periods of Blessed Time. This makes the year 1993 a very important year, as we will see shortly.

Old Testament prophetic patterns indicated that the Age of Pentecost would be a 40-Jubilee time period. King Saul was crowned king on the day of wheat harvest, which was Pentecost (**1 Sam. 12:17**). He reigned 40 years, during which time he persecuted David and his band of men. This was a prophetic pattern showing how the Church under the "crowning" of Pentecost would persecute the Overcomers during the reign of their own oppressive Church leaders. But the Age of Pentecost was also the 40 Jubilees of testing and trial for the Overcomers. God used Saul to perfect David and to show him how *not* to rule by fear and oppression. Even so, the Church under Pentecost has persecuted the Overcomers to teach them by negative example how *not* to rule people by fear and oppression.

Space would not permit us to list the millions of people, including Overcomers, that were burned at the stake at the hands of these carnal zealots of religion. Yet we must understand the reasons for these persecutions. The overthrow of pagan Rome in 313 A.D. was so monumental that it was self-evident (in their eyes) that God had overthrown Babylon and had established His Kingdom on the earth. As I stated earlier, the prophecies of Daniel 7 had been fulfilled, as far as they were concerned. The terrible, nameless fourth beast of Rome had made war with the saints and, as **Daniel 7:21** and **22** tells us, had

**<sup>21</sup> prevailed against them <sup>22</sup> Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.**

If we had lived in the days of Constantine, would we not have assumed with them that these prophecies had now been fulfilled? The horribly cruel Emperors had been replaced by a benevolent Christian. The surviving Church leaders had been forged in the fires of the Diocletian persecution, and Christians everywhere held them up as shining examples of sainthood. Would we not have believed that the Ancient of Days had come and given the Kingdom to the saints of the Most High? And that being the case, would we not think that the Church Universal was the one true religion, and that any schism or dissent from the understandings of the Church fathers could not be tolerated?

When Rome overthrew Jerusalem, the prophecies of Daniel 7 and other places were fulfilled in a small measure. When Constantine overthrew Rome in 313 A.D., it was a greater fulfillment of the same prophecies. There is yet a third great fulfillment which has already begun in 1993, after the third cycle of 40. This time, God is going to the roots of Mystery Babylon, rather than to an external city or an empire. He has declared war on the Babylon within the Overcomers, so that they may be perfected, and so they may reign on the earth without seeing the natural corruption that has always occurred as the generations pass. This is the only true and lasting solution to the world problem. And this is the purpose of this final time cycle.

The year 1993 coincides with other important terminal dates of other time cycles dealing with the nations of the earth, which we have yet to discuss. All of these are necessary to our understanding of the events in 1993 and in the months and years following. Everything points toward the conclusion of the Age of Pentecost in 1993. The revelation and signs since that time have made it plain that we are currently in the transition into the Age of Tabernacles, wherein God will empower a people with His Fullness, that they might lead the rest of the people out of the darkness and oppression of "Babylon" and into the glorious liberty of the Sons of God.

## Chapter 13: No King in Israel

The purpose of Creation is to provide a physical expression for the glory of God. He intends to fill all things (**Ephesians 1:23**). Isaiah saw the whole earth filled with His glory (**Isaiah 6:3**) and prophesied that "*the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" (**Isaiah 11:9**). The author of the book of Hebrews echoes this by quoting Psalm 8, where David wrote, "*Thou hast put all things under His feet*" (**Psalm 8:6, Hebrews 2:8**). However, the verse in Hebrews goes on to say, "*But now we see not yet all things put under Him.*"

The goal of history is for God to rule all of His Creation. John says He is to be "*King of kings, and Lord of lords*" (**Rev. 19:16**). John says further that "*the kingdoms of this world are become the kingdoms of our Lord, and of His Christ*" (**Rev. 11:15**). But so long as there is rebellion and sin in the world, these things remain unfulfilled.

In the book of Judges, we find an early type and shadow of how Israel as a nation was without a king. They were supposed to be a theocracy, wherein God ruled them directly; but in fact, they seldom did the Will of God. The main theme of the book of Judges is expressed four times in the book:

*In those days there was no king in Israel, but every man did that which was right in his own eyes. (Judges 17:6)*

*In those days there was no king in Israel. (Judges 18:1)*

*And it came to pass in those days, when there was no king in Israel. (Judges 19:1)*

*In those days there was no king in Israel; every man did that which was right in his own eyes. (Judges 21:25)*

The purpose of the book of Judges is to show us how a nation left to its own conscience would quickly turn aside from the law of God and do what was right in its own eyes, with serious consequences. Essentially, the book stands as a warning to humanists, who believe that man has the right and duty to legislate his own moral codes by the power of human reasoning which they call "conscience." The book shows us that one's conscience was not given to legislate, but rather to interpret and apply the law of God to one's everyday life. A conscience is man-made, and is therefore only reliable when it has been taught the law of God, is in submission to it, and knows the mind of God.

In later years, when Israel did have a series of earthly kings, they remained humanistic and refused to be obedient to God's law. So God scattered them, saying in **Hosea 3:4**, "*For the children of Israel shall abide many days without a king.*" The theme of "no king in Israel" was thus prophesied upon the House of Israel during their years of captivity to Assyria, as part of their judgment for their humanistic views. As we will see, the 390-year time cycle deals specifically with this theme of "no king in Israel." It manifested during the time of the Judges, and it again appeared in a greater way during the time of Israel's captivity to Assyria.

### Chronology of the Judges

The chronological charts in the back of this book will help you understand the times and seasons associated with the book of Judges. There are a number of chronological statements made in the Bible that deal with this time period. The book of Judges is the foundation of all the history of that time. We are told that Israel had a specified number of years of peace, followed by some years of oppression or captivity. Then, when the people repented for their violation of God's law, God raised up certain deliverers called "Judges" to free the people from captivity.

The detailed chart in the back gives the Scriptural references to prove the length of each time of captivity and each time of peace. The only time not proven on the chart is their first time of peace, from the Jordan crossing to the first captivity to the king of Mesopotamia. However, we did prove this date on pages 113–114, where we saw from the book of Jasher that this first captivity occurred 2530 years after Adam. Then, after eight years of captivity, Othniel

was raised up to deliver Israel in 2538, their first Jubilee in Canaan. From then on, Israel's deliverers freed the people from captivities either on a Jubilee year or very close to one.

The notable exception was when Jephthah delivered the land of Gilead (east of the Jordan river) from their fifth captivity, (to Ammon). The story is recorded in Judges 10–12. It was only a partial deliverance, because the Philistines then took control of the main portion of Israel in Canaan for the next 40 years. Thus, the Scriptures say nothing of a time of peace after Jephthah had delivered the land of Gilead.

Toward the end of the Philistine captivity, the Israelites attempted to fight the Philistines without first repenting of their sin and rebellion. The corrupt sons of Eli, the High Priest, led Israel into battle and took with them the Ark of the Covenant, thinking that it could be used like a good luck charm to win the battle. **1 Samuel 4:3** tells us,

**<sup>3</sup> And when the people were come into the camp, the elders of Israel said, Wherefore hath the Lord smitten us to day before the Philistines? Let us fetch the Ark of the Covenant of the Lord out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.**

No doubt the people also remembered the days of Moses, when God delivered the people from various enemies. Whenever the Ark was moved from one location to another, Moses said, "*Rise up, Lord, and let Thine enemies be scattered; and let them that hate Thee flee before Thee*" (**Num. 10:35**). Many years later, in the days of Samuel, the people thought that they could pronounce the same curse upon their enemies and God would deliver them. It is ironic that God did indeed scatter His enemies, and those who hated God did indeed flee from before Him. It was Israel. **1 Samuel 4:10–11** says,

**<sup>10</sup> And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. <sup>11</sup> And the Ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.**

The Philistines captured the Ark of the Covenant and held it for seven months (**1 Sam. 6:1**). God plagued them during this time, and so finally they decided it was best to give it back to Israel. They put it on an ox cart, and the oxen took it to Beth-shemesh, an Israelite town on the border of Judah and Dan. It arrived at the time of Pentecost, while the men were reaping their wheat (**1 Sam. 6:13**). The people then repented and asked Samuel to intercede for them. Only then did their 40-year captivity come to an end (**1 Sam. 7:13**).

Adding up the chronological years, we find that the Ark was returned at Pentecost (about the end of May) in the year 2842 from Adam. Their final deliverance came a few months later in the fall of that year, which was the beginning of the year 2843. It was the 58th Jubilee from Adam. Again, this gives us types and shadows of that final Great Jubilee when we are delivered from the bondage of the flesh (our personal "Philistine" oppressor).

After the time that the Ark was returned, there are gaps in Samuel's chronology, making it virtually impossible to continue the precise chronology of that time. We must therefore jump ahead in time and work our way backward to the beginning of Saul's reign. In doing this, we find that king Saul was crowned king at Pentecost of the year 2844, just three years after the Ark was returned after it had been captured by the Philistines.

In **1 Kings 6:1**, we are told that it was 480 years from the time that Israel left Egypt to the fourth year of Solomon, when the Temple Foundation was laid. Israel left Egypt in 2448, so we know that the fourth year of Solomon was in 2928 (2448 + 480 = 2928). Working our way backward, we can see that Solomon's first year was reckoned as the year 2925. David's first year was 40 years earlier, or the year 2885. Saul's first year was 40 years before then, or 2845.

Saul was therefore crowned king on the day of Pentecost in 2844, but his first regnal year was reckoned as beginning that fall at the beginning of the year 2845. It is apparent that Israel desired a king and rejected the rule of God (**1 Sam. 8:7**) because they were tired of God's judgments upon them for their sin. Every time they fell into idolatry, God would sell them into the hands of foreign oppressors. God would not indulge their weakness and sin. So the people wanted a



king who was more like them who would indulge their sin. God granted their wish and gave them Saul, who was the cream of the crop (**1 Sam. 9:2**).

This did not solve their problem, of course, because Saul was indeed just like them. He was consistently disobedient to God, and he became their oppressor. Thus, the people remained in captivity, and the only difference was that their captor was not a foreigner. Finally, after a 40-year bondage to Saul, David was crowned king in Hebron over the tribe of Judah. After another seven-and-a-half years, representatives of all the tribes came to anoint David king over all Israel. This final coronation took place in the year 2892, which was the 59th Jubilee from Adam. It was precisely one Jubilee after the end of their captivity to the Philistines.

Incidentally, David's great coronation occurred in the fall of 2892. Precisely 3,000 years later brings us to the beginning of the year 5892. By Hebrew reckoning, this year began in the fall of 1996 A.D. In September of 1995, the Israelis began a year-long celebration of this 3,000-year anniversary of David's coronation. So I am not alone in my chronological conclusions. This is a commonly accepted date in history, because the evidence points to this conclusion. But while the historians limit their studies to the specific dates of historical events, I go further by showing why these events occurred when they did. My concern is to reveal the Plan of God in history and to show that God is Sovereign and knows what He is doing.

### Other Time Cycles of the Judges

As I said earlier, Jephthah was the Judge who delivered Israel from the Ammonites after an 18-year captivity. In his negotiations with Ammon, we find that the Ammonites felt that they had a right to the land of Gilead, since their fathers had owned that land prior to Israel's conquest of it. Jephthah disputed their claim on the grounds that it had been 300 years since Ammon had owned this territory (**Judges 11:26**).

This 300 years is obviously not a strict chronological statement. In that territorial dispute, no one would have cared if Israel had been there precisely 300 years or if the number was a few years more or less. Jephthah's point was still just as valid. In fact, our chronology shows that it was precisely 313 years after the Jordan crossing. The land of Gilead had been conquered just prior to Israel's Jordan crossing (**Num. 32**), after the Reubenites asked Moses for that land as their inheritance. In other words, Israelite tribes had conquered that land shortly before the year 2488. Jephthah delivered Israel in the year 2801, or 313 years later. It is close enough to be rounded off to 300 years, as Jephthah said. It is also close enough to prove that the times of peace and captivity, as recorded in the book of Judges, are accurate. Samuel wrote the book of Judges to be a chronological history of Israel. There are no long-term "gaps" in the chronology.

Another chronological statement is made in the Apostle Paul's sermon in **Acts 13:16–22**. Here we find a period of 450 years mentioned, and in studying it closely, we find it is indeed a precise chronological statement.

**16 Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. 17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. 18 And about the time of forty years suffered he their manners in the wilderness. 19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. 20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will.**

At first glance, it would seem that Paul was saying that it was 450 years from the time Joshua divided up the land until the calling of Samuel. However, this is not possible. Israel entered the land of Canaan in 2488, and the land was divided among the tribes in their first rest year (2495). Samuel's call is undated in the Bible, but we know that he anointed Saul king of Israel in the year 2844. This was only 349 years later.



It was, however, precisely 450 years from the Jordan crossing (2488) to the dedication of Solomon's Temple (2938). See the detailed chart in the back, "No King in Israel." This shows us that Paul was including Joshua as one of Israel's Judges. Joshua did indeed judge Israel, even as Moses had judged the nation before him. But why would the time of Judges extend all the way to the dedication of the Temple? Were not the Judges replaced by kings, beginning with Saul?

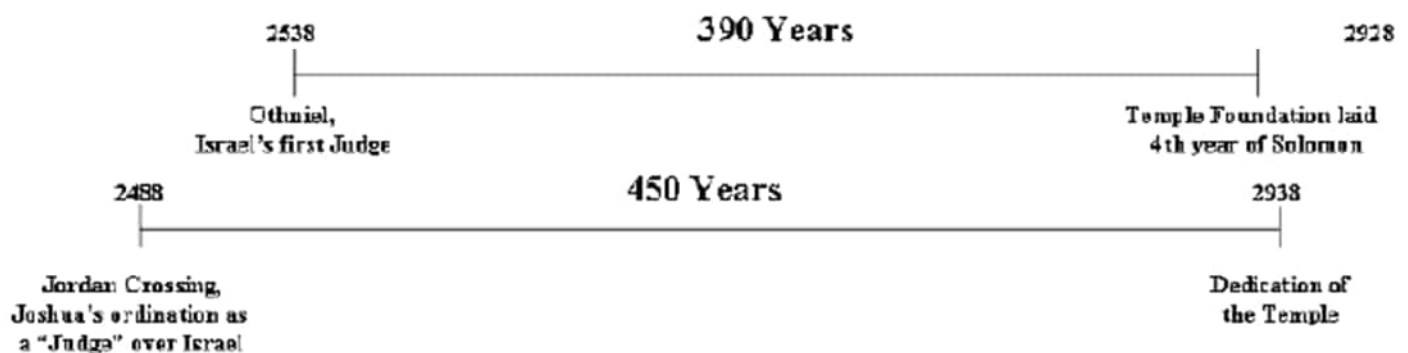
This problem has caused some chronologers to extend the time of the Judges far beyond the stated number of years in the book of Judges. In doing so, they find fault with **1 Kings 6:1**, which says it is 480 years from the Exodus to the fourth year of Solomon. If the time of the Judges was 450 years, ending with Samuel, then if we were to add the 40 years of Saul's reign, it would come to 500 years. Adding to this figure the years of David's reign, we come to 540 years. Thus, the fourth year of Solomon would have been about 543 years after the beginning of the time of the Judges. This cannot possibly be reconciled with **1 Kings 6:1**, which says Solomon's fourth year was 480 years after the Exodus, or 440 years after the Jordan Crossing. The two statements show a discrepancy of more than a century.

The best solution to the problem is that it was 450 years from Joshua's ordination in 2488 to the dedication of the Temple in 2938. But the question then arises, What does the dedication of the Temple have to do with the end of the time of the Judges? The simple answer is that in the overall type of the Kingdom of God that is pictured here, the Judges represent a time when man was called to rule in the place of God. They were called to enforce the law of God, which would ensure justice and peace in the land. The dedication of the Temple and the presence of God that filled it at that time pictured the personal rule of God Himself. Thus, even though Israel had kings prior to this time, those kings did not differ in purpose from the Judges. Their authority was more extensive, of course, but they were still called to administer the divine laws in place of God's direct rule.

Thus, when Paul gave his sermon mentioning the 450 years, it can be read that it ended with Samuel, king Saul, and king David. Paul was not trying to end it specifically with the call of Samuel. It ended with the time when God raised up Samuel to institute the time of the monarchies. But the real end of this was when God Himself came down to inhabit His Temple and rule the people, in the fourth year of Solomon. This is made more apparent when we look at the 390-year period of "no king in Israel."

### 390 Years: No King in Israel

The chart below shows us that it was 390 years from Israel's first Judge (Othniel, who was raised up in 2538) to the laying of the Foundation of Solomon's Temple (2928). This dates the Judges from a slightly different perspective than that of **Acts 13:20**. The chart below shows a comparison between these cycles.



The 390-year cycle is important, because it is an intercessory time period that God gave to Ezekiel that relates to the House of Israel. In **Ezekiel 4:4-5** we read,

**<sup>4</sup> Lie thou also upon thy left side, and lay the iniquity of the House of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. <sup>5</sup> For I have laid upon thee the years of their iniquity, according to the number of the days, *three hundred and ninety days*: so shalt thou bear the iniquity of the House of Israel.**

Ezekiel was called to intercede for the House of Israel for 390 days, each day representing a year in the history of Israel. It was to be a time of bondage and trouble for Israel, even as Ezekiel had pictured it in his own body for 390 days. It was to be a time when Israel would "eat food cooked with dung," even as Ezekiel had done. Israel's priests had fed the people with the true food of God's Word, but they had mixed it with their own human traditions (the "dung"). Their traditions of men defiled the Word of God. Hence, God was prophesying through Ezekiel that the House of Israel was soon to undergo a 390-year time of judgment, when they would have to eat the Word defiled by the traditions of men.

The good news was that Ezekiel's 390-day time of eating food cooked with dung eventually came to an end. When he ceased eating such defiled food, his actions prophesied that the House of Israel would likewise cease eating the traditions of men and would begin to eat the true Word of God that was undefiled. Ezekiel was an intercessor in this matter. He was called to pay the price and bear the iniquity for the nation as a type of Christ. His intercession, as led by the Spirit of God, set the judgment for the nation, but it also set the limits of that judgment to 390 years—or, as we will see, seven cycles of 390 years. But this was the long-term fulfillment of the prophecy, from 745 B.C. to 1986 A.D. In order to understand that long-term cycle, we must first understand the precedent set during the time of the Judges.

For 390 years, the nation had eaten spiritual food cooked with dung during the time of the Judges. During that time, there was no king in Israel and everyone did what seemed right in his own eyes. It was a lawless time. God's Word was not taught. Men lived by the dictates of their own seared consciences, thinking they could think for themselves and follow their own man-made moral codes. This time ended with the Foundation of the Temple being laid, for that Foundation was Jesus Christ. When Solomon laid that Foundation, it spoke of Jesus Christ, "*for other Foundation can no man lay than that is laid, which is Jesus Christ*" (**1 Cor. 3:11**).

Jesus Christ is the true Son of David. He is the true and only King. Thus, the time of the Judges, when there was no king in Israel, did not truly end with the monarchies of David, Saul, or even Solomon. Israel had no true King until the Temple Foundation was laid, which represented Jesus Christ. Only when that Foundation is laid in our hearts can we truly be led by the Spirit and know how to apply God's laws perfectly in every situation. Only then can we cease following the traditions of men—man's carnal interpretations—which God identifies as dung.

With this 390-year pattern defining "no king in Israel" during the time of the Judges, we can now turn our attention to the greater fulfillment of this prophecy that takes us to the present. The House of Israel began to be put into captivity and deported to Assyria in the year 745 B.C. This date is fixed by the Assyrian Eponym Calendar, for they record in their monuments that they deported the first of the Israelite tribes (east of the Jordan) 18 years after the famous solar eclipse in 763 B.C. Thus, the date of 745 B.C. is fixed by known astronomical data, and virtually all historians agree upon this date.

This date began the time of judgment for the House of Israel. As the chart in the back shows, it was both the time of Jacob's trouble (i.e., 210-year cycles) as well as the time when there was "no king in Israel" (i.e., 390-year cycles). As I said earlier, Hosea prophesied a time of "many days" that Israel would abide without a king (**Hos. 3:4**). In the next chapter, we will deal with the 210-year cycles of the time of Jacob's trouble, but for now we must focus upon the seven 390-year cycles from 745 B.C. to 1986 A.D.

The prophetic purpose of a 390-year period (or multiples of it) is to bring us to the time when the Foundation of the Temple is laid in our hearts. Up to that time it is a time of "dung," when we "eat" the traditions of men that have defiled our hearts. God's judgment upon the House of Israel obviously was more than a single 390-year period. Because of this, prophetic teachers have debated Ezekiel's time of intercession and have searched without much success for the fulfillment of this prophecy.

The answer is found when we see that God uses multiples of 390 to fulfill His Word. It is proven also by the fact that these seven 390-year periods correlate precisely with the 13 periods of 210 years of Jacob's trouble. (See the chart at the back of the book.) Both periods begin in 745 B.C., and both end in 1986 A.D.—the 120th Jubilee from Adam.

However, as we have already seen, the pattern 390-year cycle ended the time of the Judges with the Foundation of the Temple being laid in the fourth year of Solomon. In the same manner also, the year 1986 A.D. was the time when the Foundation of a greater Temple was supposed to be laid, if the Church had been able to do so under its Pentecostal anointing. Because they could not do so, God ordained a smaller body of Overcomers to lay this foundation ten years later in 1996, when they declared the Jubilee September 23, 1996. The biblical precedent for this ten-year delay will be explained in our next two chapters.

In Solomon's day, the Temple was made of wood, stone, and precious metals. In our day, God is doing a work in us, for we are His Temples. The 120th Jubilee was the crucial point in history that marked the time leading to the outpouring of the Spirit. The Spirit of God did not fill us at that time, but it did mark the beginning of a countdown toward the declaration of the Jubilee in the fall of 1996. This, in turn, marked the beginning of another countdown toward the fall of 2006, which is 2,520 years after the completion of the Second Temple in 515 B.C. Of this temple, Haggai prophesied that it would be greater than Solomon's temple, and that God (at some point) would fill it with His glory (**Haggai 2:7-9**).

**Daniel 7:25** speaks of "a time, times, and the dividing of time" as the length of time in which the people of God are trodden down before God gives them the kingdoms of this world. In **Revelation 11:2** this time is described as being 42 months (i.e.,  $42 \times 30 = 1,260$  days). In **Revelation 12:14** we find that "a time, times, and half a time" is the equivalent of the 1,260 days mentioned earlier in verse 6. A "time," then, is either 360 days of short-term prophecy or 360 years of long-term prophecy. Twice this length of time is 2,520 days or seven years. In long-term prophecy, a day for a year, it refers to a time cycle of 2,520 years.

It appears likely that Haggai's prophecy could be fulfilled in long-term prophecy after a cycle of 2,520 years. The prophet's name means "festival, or feast day." His words encouraged the people in Ezra's day to finish building the Second Temple after their Babylonian captivity. Yet because he prophesied that the Temple would be greater than Solomon's Temple—but it was not—it is apparent that he spoke of another Temple. That Temple is made of living stones, having as its foundation the apostles and prophets with Jesus Christ as its chief Cornerstone (**Ephesians 2:20**). This is the Temple that God has been building for a long time. Perhaps the completion of this Temple in one sense could be in 2006. If that is the case, then the prophetic equivalent of Haggai's ministry would extend from 2001–2006 A.D.

Haggai began his ministry in the second year of Darius the Great, king of Persia, whose second year began in the spring of 520 B.C. It may be that 2,520 years later, in 2001 A.D., we should see God raise up a new type of ministry that would be anointed to urge Christian people to finish this Temple work by 2006 A.D.

It is significant that Solomon's Temple was completed in seven years, and that the vessels of the Temple took another three years. **1 Kings 7:13** says that Solomon sent for Hiram of Tyre to construct the vessels of the Temple and the pillars. We are not told how long this work took, but it would probably have taken about three years. The dedication of that Temple took place in the year 2938 from Adam, which was ten years after the foundation was laid. This was also precisely 490 years after the glory came down upon Mount Sinai and eventually rested upon the Ark of the Covenant in Moses' Tabernacle. ( $2448 + 490 = 2938$ .)

In other words, it appears that the temple-building pattern is a ten-year period. This may have a modern fulfillment in the ten years from 1996–2006, ending precisely 2,520 years after the completion of the Second Temple in Ezra's day.

Some believe, of course, that God is interested in building a Temple on the Temple Mount in Jerusalem on the order of Solomon's Temple. The Jews may, perhaps, succeed in destroying the mosque that currently occupies that site. They may even succeed in building a physical temple, which many Christians believe will house the Antichrist. But even if those plans materialize, God no longer dwells in houses made of wood and stone. The Apostle Paul clearly tells us that Christian people are the Temple of God, as we read in **1 Cor. 3:16** and **17**,

**<sup>16</sup> Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? <sup>17</sup> If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.**

Haggai's prophecy about the glory filling the temple came to him on the seventh day of the Feast of Tabernacles. **Haggai 2:1** says it was "*in the seventh month, in the one and twentieth day of the month.*" Perhaps he and the people expected the glory of God to fill that Temple the following day, the last great day of the feast. It did not happen, of course. That Temple was never glorified. The prophecy applied to a better Temple made of living stones. We are of the opinion that the glory of God will never again inhabit temples made of wood and stone, for He has found a better home in His people.

## Chapter 14: Tribulation and the Time of Jacob's Trouble

It is commonly taught that the world will shortly experience a time of great trouble called "the great tribulation." Some teach that this will continue for seven years; others teach that it will last only half that time. These theories are usually accompanied by speculations on whether the "rapture" will occur at the beginning of this seven-year period, in the middle, or at the end of it. Virtually all of these theories begin with the assumption that Jesus died at the beginning or middle of Daniel's 70th week (i.e., rest year cycle) and that the crucifixion "stopped God's time clock." Thus, by this theory, Daniel's 70th week, or at least half of it, remains to be fulfilled at some future time called "the great tribulation."

We have already seen in recent chapters that Jesus' crucifixion occurred precisely at the end of Daniel's 70 weeks. This is proven positively by known Persian history, for we know that Ezra was sent to Jerusalem by king Artaxerxes I of Persia in the seventh year of his reign (**Ezra 7:7**). Astronomical calculations of lunar eclipses recorded during the reign of Darius I positively date these Persian kings, and since we know exactly how long each king reigned, we can say with certainty that Artaxerxes' seventh year began in the spring of 458 B.C. This was when Ezra began his journey to Jerusalem, where he cleansed the priesthood and made the offerings at the end of 76 cleansing years. (It was 76 years from the Edict of Cyrus that commissioned Zerubbabel to the Edict of Artaxerxes that sent Ezra to Jerusalem.)

Thus, we see that Daniel's 70th week extended from 26 to 33 A.D. Jesus' ministry began precisely in the midst of that week, in the fall of 29 A.D., with His baptism on the Day of Atonement. The crucifixion occurred at the end of the week, in the spring of 33 A.D., which was precisely 490 years after Ezra began his journey to Jerusalem. With such hard evidence in hand, we can state with virtual certainty that Daniel's 70-week period was completed in 33 A.D. and that there is no supposed "final week" remaining for a future fulfillment.

God's time clock did not somehow stop. May I remind you of the things that prophecy preachers said in 1948 when the Israeli state was established? This was supposed to be the time when the tribulation would begin. In 1948, the rapture was supposed to occur "any day now." It did not. The tribulation was supposed to begin immediately and last seven years. It was supposed to end with a mass conversion of 144,000 Jews who would become instant missionaries, preaching to a world full of people who could not accept Christ anyway—because the Holy Spirit supposedly had already been removed from the earth! None of this occurred.

There was, of course, a war between the Israelis and their Arab neighbors in 1948, making it look very much like these views might prove to be correct. But rapture did *not* occur, and the Israeli army won the war without their need for conversion to Christ. In the early months of the war, the pre-tribulation rapture began to be discredited, as it became apparent that Jesus was *not* coming at the beginning of this tribulation. The "mid-trib" position became more popular, as men speculated that the rapture would occur by the end of 1952. But three and a half years passed without a rapture, the war ended, the Jews remained unconverted, and the world remained unevangelized by 144,000 would-be Jewish missionaries of the Order of St. Paul.

By the end of 1955, at the completion of seven years from 1948, there were many teachers scraping entire omelets off their faces, but their teachings had become so ingrained in the minds of Christians that they were able to retrench, telling people their doctrines were still correct, but that they simply had been mistaken on timing. Few thought to reexamine the foundations of their prophetic view to see if their premises were faulty.

### Jeremiah's Prophecy

Jeremiah prophesied of "the time of Jacob's trouble" in terms of the captivity of Judah and Israel. It was quite obviously a long-term prophecy, for in his day Israel had already been deported to Assyria, and Judah was about to be deported to Babylon. **Jeremiah 30:3–9** says,

**<sup>3</sup> For, lo, the days come, saith the Lord, that I will bring again ["remove"] the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. <sup>4</sup> And these are the words that the Lord spake concerning Israel and concerning**



Judah. <sup>5</sup> For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. <sup>6</sup> Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? <sup>7</sup> Alas! for that day is great, so that none is like it; it is even *the time of Jacob's trouble*; but he shall be saved out of it. <sup>8</sup> For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bands, and strangers shall no more serve themselves of him; <sup>9</sup> But they shall serve the Lord their God; and David their king, whom I will raise up unto them.

Jeremiah speaks of this time of trouble as being like a time of childbirth, "a woman in travail" (v. 6). This is a fairly common prophetic theme in the Scripture, and it can certainly be applied in a number of situations. Our focus here will be on the time of Jacob's trouble, for here we must go back to the man Jacob, because his travails set a prophetic pattern for his descendants on a national and worldwide fulfillment.

## Jacob's First 21-Year Time of Trouble Under Laban

Jacob had two times of trouble. Both were 21 years long. His first time of trouble began when he fled from Esau and went to Haran, where he worked for his uncle Laban for 20 years (**Gen. 31:41**). It was a time of *physical labor*. If we factor in his travel time each way, along with some time to fall in love with Rachel, it is safe to say that it took about 21 years in all.

To get the full story, the book of Jasher is again very helpful in filling in some interesting details about this story that are not mentioned in the Genesis account. It was customary in biblical days for the man to give a dowry when betrothing a wife. For Isaac to send Jacob to Haran without money for a dowry would be inconceivable. Yet we find Jacob arrived there penniless and had to work for Laban in place of a dowry. Jasher 29:30–38 tells us how he came to be penniless.

*<sup>30</sup> And Isaac finished commanding Jacob and blessing him, and he gave him many gifts, together with silver and gold, and he sent him away; and Jacob hearkened to his father and mother; he kissed them and arose and went to Padan-aram, and Jacob was seventy seven years old when he went out from the land of Canaan from Beersheba. <sup>31</sup> And when Jacob went away to go to Haran, Esau called unto his son Eliphaz, and secretly spoke unto him, saying, now hasten, take thy sword in thy hand and pursue Jacob and pass before him in the road, and lurk for him, and slay him with thy sword in one of the mountains, and take all belonging to him. <sup>33</sup> And Eliphaz did as his father had commanded him, and Eliphaz was at that time thirteen years old, and Eliphaz rose up and went and took ten of his mother's brothers with him and pursued Jacob. <sup>35</sup> And Jacob saw Eliphaz and his men pursuing him, and Jacob stood still in the place in which he was going, in order to know what this was, for he did not know the thing; and Eliphaz drew his sword and he went on advancing, he and his men, toward Jacob; and Jacob said unto them, what is to do with you that you have come hither, and what meaneth it that you pursue with your swords? <sup>36</sup> And Eliphaz came near to Jacob and he answered and said unto him, thus did my father command me, and now therefore I will not deviate from the orders which my father gave me; and when Jacob saw that Esau had spoken to Eliphaz to employ force, Jacob then approached and supplicated Eliphaz and his men, saying to him, <sup>37</sup> Behold all that I have and which my father and mother gave unto me, that take unto thee and go from me and do not slay me, and may this thing be accounted unto thee a righteousness. <sup>38</sup> And the Lord caused Jacob to find favor in the sight of Eliphaz the son of Esau and his men, and they hearkened to the voice of Jacob, and they did not put him to death, and Eliphaz and his men took all belonging to Jacob together with the silver and gold that he had brought with him from Beersheba; they left him nothing.*

Because Jacob was a pauper when he arrived in Haran, he struck a deal with Laban to work for him *seven years* in place of a dowry to marry Rachel. At the end of the seven years, Laban tricked Jacob by substituting Leah for Rachel. (Jasher says that Laban was able to do this because the girls were twins and because they were veiled.) Jacob was angry when he discovered the switch the next morning, but there was nothing he could do about it, since Leah was no longer a virgin. Laban appeased him by insisting it was customary that the oldest daughter marry before the younger. If Jacob would promise to work for another seven years, then he could have Rachel as well. Jacob agreed, so there

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was a second wedding on the heels of the first. However, his seven-year "tribulation" was doubled to fourteen years in all.

During those first seven years of marriage to Leah and Rachel, Leah bore Jacob four sons: Reuben, Simeon, Levi, and Judah. Rachel was barren. In the competition for more sons, Rachel gave her handmaid to Jacob as a wife to bear children in proxy for Rachel. Not to be outdone, Leah did the same. And so Jacob eventually had four wives and twelve sons.

Rachel finally gave birth to her first son, Joseph, when Jacob was 91 years old (Jasher 31:21). It came at the end of the 14 years of "tribulation." Jacob was then ready to return home, but Laban persuaded him to stay for another rest year cycle (six years of labor). Finally, Jacob returned to Canaan in the 21st year, having worked for Laban three rest year cycles.

This was the first "time of Jacob's trouble." It was a time of servitude as a bondservant for three rest year cycles. This time of bondage is thus directly connected with the time of bondservants. We are not told if Laban released Jacob on the seventh and the fourteenth years. The text seems to imply that he was not released, since we are told that Jacob had to *work* for Laban for seven years twice, but this may be a simple matter of semantics. At any rate, at the end of the third work week Jacob did leave Laban, after completing six years of labor. This implies that the sabbath rest year laws were already known and perhaps to some extent observed even in Jacob's day. **Exodus 21:2** says,

**<sup>2</sup> If thou buy an Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.**

If we look more closely at the chronology of Jacob's time of servitude, we see that he went to Haran at the age of 77, which was the year 2185. The previous year (2184) had been the 312th rest year from Adam. Forty-four Jubilees had passed, and the year 2184 was the fourth rest year into the 45th Jubilee cycle. Jacob left Laban in the year 2205, after serving 20 years. This was the seventh rest year, leading up to the 45th Jubilee the following fall of the year.

But the story does not end here. As we will see shortly, the number 21 deals with the exceeding sinfulness of sin, or the full scope of sin. God dealt with Jacob's scheming nature for 21 years before finally releasing him from bondage. On his return to Canaan, he wrestled with the angel at Peniel (**Gen. 32:24–31**) and was given the name "Israel" to indicate his newly found revelation of the Sovereignty of God. This represents Jacob's change of heart and a "new nature." The fact that this event took place during a rest year leading up to a Jubilee makes it highly significant as a pattern-setter, with implications that could affect events in our own time.

From Peniel, Jacob went to Succoth ("booths," i.e., Feast of Tabernacles), where he stayed for a year and a half (Jasher 33:4). In other words, Jacob remained in Succoth for the rest of the 49th year of the Jubilee cycle, as well as the following year, which was the year of Jubilee. This is the pattern of how we ourselves are to enter into God's Rest after our own time of trouble and servitude in Babylon. We are to recognize God as Sovereign, and serve as God leads us until the appointed time draws near for the Jubilee and for the fulfillment of the Feast of Tabernacles.

The culmination of the story came when God told Jacob to return to Bethel. The story is told in the 35th chapter of Genesis, but Jasher 36:3 gives us the precise timing,

*<sup>3</sup> And Jacob was ninety nine years old when he went up to Bethel, and Jacob and his sons and all the people that were with him remained in Bethel in Luz, and he there built an altar to the Lord who appeared unto him, and Jacob and his sons remained in Bethel six months.*

Jacob had gone to Bethel the first time at the age of 77, while on his way to Laban's house. There is where he had his famous dream about the angels of God ascending and descending upon him. At that time, he had poured oil upon the stone he had used for a pillow while he slept. In the study of types and shadows, this was Jacob's Pentecost. But 22 years later, when Jacob was 99, God told him to return to Bethel (**Gen. 35:1**). This time he set up the stone for a pillar, "*and he poured a drink offering thereon, and he poured oil thereon*" (**Gen. 35:14**). This prefigures the Feast of

Tabernacles—something greater than Pentecost—when a drink offering was poured out on each of the seven days (**Lev. 23:37**).

These events are significant, because 22 is the number of Light in biblical numerology. (For instance, the word "light" appears 22 times in the gospel of John.) The Bible uses the number 21 to indicate a time of bondage to sin prior to the great release depicted in the number 22. It shows the progression as we move from the time of labor and bondage in this sinful flesh to the final outpouring of His glorious Light, when our bodies shall be changed into His likeness, even as what occurred with Jesus on the mount of transfiguration.

The numbers 21 and 22 are the basis of Jacob's trouble and deliverance. Multiplying by ten, we find that the children of Israel also experienced two times of trouble for 210–220 years in longer-term prophecy. Finally, as we will see, the House of Israel was brought into a long, 2,520-year time of bondage (12 x 210 years). The meaning and purpose of these long-term cycles must be viewed from the root meanings of the numbers 21 and 22. Thus, it is profitable if we do a short study of these numbers before proceeding with the second 21-year time of Jacob's trouble.

## The Number 21: The Exceeding Sinfulness of Sin

The number 21 is half of 42, which is associated with tribulation throughout the book of Revelation (see **Rev. 11:2**). The meaning of the number 21 is defined in **Romans 7:13**, where the expression "exceeding sinful" has 21 Greek letters. This in itself would not be significant. However, we also find that the Bible records 21 sins of Israel, from Egypt to their Jordan crossing. It is the time of "the Church in the wilderness" (**Acts 7:38**). These 21 sins are:

1.     **Ex. 14:10–12**           afraid at the Red Sea
2.     **Ex. 15:23–24**           murmuring at Marah
3.     **Ex. 16:1–3**            murmuring in the wilderness
4.     **Ex. 16:19–20**        leaving manna till morning
5.     **Ex. 16:27–28**        gathering manna on sabbath
6.     **Ex. 17:1–4**            murmuring at Rephidim
7.     **Ex. 32:1–10**          worshiping golden calf
8.     **Lev. 10:1–2**          offering strange fire
9.     **Lev. 24:10–14**        blasphemy
10.    **Num. 11:1–3**           complaining at Taberah
11.    **Num. 11:4–35**        lusting to eat flesh
12.    **Num. 12:1–15**           opposing Moses' marriage
13.    **Num. 14:1–11**        refusing to enter Canaan
14.    **Num. 14:40–45**        attempting to enter Canaan without God's blessing
15.    **Num. 15:32–36**        gathering sticks on sabbath
16.    **Num. 16:1–35**        Korah's rebellion

17. **Num. 16:41–50** murmuring
18. **Num. 20:1–6** gathering against Moses
19. **Num. 20:7–12** Moses smiting a rock twice
20. **Num. 21:4–9** complaining about manna
21. **Num. 25:1–9** whoredom with Moabites

In **2 Timothy 3:4**, we find a comparable example, where Paul lists 21 sins characterizing the sins found in the New Testament "Church in the wilderness." The only difference is that the New Testament Church has wandered for 40 Jubilees, instead of a mere 40 years. But Paul lists 21 sins against them, just as Moses listed 21 sins against Israel in his day.

1. lovers of their own selves
2. covetous
3. boasters
4. proud
5. blasphemers
6. disobedient to parents
7. unthankful
8. unholy
9. without natural affection
10. trucebreakers
11. false accusers
12. incontinent
13. fierce
14. despisers of those that are good
15. traitors
16. heady
17. highminded
18. lovers of pleasures
19. more than lovers of God

20. having a form of godliness, but

21. denying the power thereof

All of these sins are, of course, symptoms of human nature since Adam first sinned. Mankind has labored under bondage to the earth ever since God sold them to the earth for Adam's sin. We have been subject to death for nearly 6,000 years of history and are now nearing the first of Creation's great Rest Years, when the first great Release will be declared, according to the law of **Exodus 21:2**.

After the Year of Release comes the opportunity to return to our Master to get our ears bored to His Door. **Exodus 21:5–6** says,

<sup>5</sup> **And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free,**  
<sup>6</sup> **Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.**

Jesus said, "*I am the Door*" (**John 10:9**). If any man hears His voice, his ears are opened (symbolized by the aul that puts a hole in the ear lobe). Those who hear His voice and are obedient to the call may come and remain in God's house. This is the call of the Feast of Tabernacles when men are to leave their own houses (fleshly tabernacles) and dwell in the Tabernacle not made with hands (**2 Cor. 5:1–4**).

This is also what Jacob did in returning to Bethel, "God's House." He was released in the rest year, but he returned to Bethel in order to fulfill the prophetic law of God. His return indicated that the law was written on his heart, and that he wanted to serve God, not because he had to, but because *he wanted to*. It revealed a new nature and the fact that he had come into full agreement with God and His law. All of this is part of the meaning of the number 22, for Jacob returned to Bethel after 22 years.

This is the symbolism of the number 22, the number of light. It naturally follows the number 21, even as we, like Jacob, labor 21 years and then are released to enter into His house to serve him forever and to share in His inheritance as joint-heirs with Christ. In that new servitude we find true freedom. It is not freedom from God, but freedom from sin that we may serve Him in perfect obedience and harmony with His character and His Plan for Creation.

It is important that we understand this sequence of events, the symbolisms involved, and also the law of Exodus 21 on which it is all based. Let us now go back to study the life of Jacob, so that we can understand this second "time of Jacob's trouble" and see how it set the pattern for world events in later years.

### **Jacob's Second 21-Year Time of Trouble**

Jacob's second time of trouble began when Joseph's jealous brothers sold him as a slave and he was taken to Egypt. The brothers covered their tracks by dipping his coat of many colors in the blood of a goat, so that their father would think he had been killed by wild beasts. Jacob mourned for his lost son for 21 years before God reunited them. This 21-year time of mourning was Jacob's second time of trouble. But before we study the actual events to see how they are prophetic of later history, let us first establish the time period of 21 years.

**Genesis 37:2** tells us that Joseph was 17 years old when he had his prophetic dreams, which made his brothers so angry with him. Jacob had made him a coat of many colors. It was customary in those days, when a father wanted to make clear to the world the identity of the birthright son, to make it absolutely clear to all by giving to him a bright, multicolored coat to wear. Joseph's older brothers were obviously jealous of him and angry, since they were older and felt that Jacob had bypassed them just because he was Rachel's firstborn son. In their eyes, this was totally unfair.

The oldest sons were also put to shame in this, because Reuben had been disqualified for defiling his father's bed (**Gen. 35:22; 1 Chron. 5:1**). The next two sons, Simeon and Levi, were disqualified because of their cruelty (**Gen. 34:30; 49:5–6**). Instead of having a repentant attitude, they disagreed with their father and took out their anger upon



Joseph. Then Joseph began telling the family about his prophetic dreams, in which all his brethren bowed down to him and served him. That did it. When they got their chance, they sold him as a bondsman into Egypt.

**Genesis 37:2** says that Joseph was 17 when he had the prophetic dreams. Jasher 44:14 tells us that Joseph had just turned 18 when he arrived in Egypt and was sold as a slave to Potiphar. After a short time serving in Potiphar's house, he was falsely accused of rape and was sent to prison. He remained there for twelve years until reaching the age of 30 (**Gen. 41:46**), when he interpreted Pharaoh's dreams and was made Prime Minister of Egypt.

Strangely enough, Joseph did not immediately send word to his father to let him know that he was alive and safe. For another nine years he allowed Jacob to think that he was dead and lost forever. The first seven years was a time of plenty, when Joseph gathered food for storage against the lean years that lay ahead (**Gen. 41:29–30**). The lean years of famine thus began when Joseph was 37 years old. Two years later, he revealed his identity to his brothers who had come to buy grain (**Gen. 45:6**). Joseph was now 39 years old. It was 21 years since he had been sold as a slave into Egypt.

Joseph then invited the family to move to Egypt. This ended Jacob's second 21-year time of trouble. It also began a greater level of fulfillment of the time of Jacob's trouble, for this was the beginning of Israel's 210-year sojourn in Egypt. It was Israel's first time of trouble on a national level.

### **Israel's First 210-Year National Time of Trouble**

Israel's first 210-year time of trouble as a corporate nation directly parallels Jacob's 21-year time of trouble. Since we are dealing with a time of trouble on a greater level of fulfillment, the time frame is longer, but it is still characterized by the number 21. In Chapter 2, we saw that Israel did indeed spend precisely 210 years in Egypt. We know that Israel went to Egypt in the year 2238 and left under Moses in the year 2448. Their time in Egypt was characterized by hard labor and bondage, even as Jacob himself experienced in his bondage to Laban.

Recall that after Jacob returned from his labor under Laban, he remained in Succoth for a year and a half before returning to Bethel, the "House of God." In the same manner also, Israel as a nation came out of Egyptian bondage in the spring of 2448 and spent a year and a half preparing for the Feast of Tabernacles (Hebrew "succoth"). Israel was supposed to enter the Promised Land at the Feast of Tabernacles in the fall, two weeks into the beginning of the year 2450. While the pattern was definitely there, the type was broken by their refusal to enter the land at that time. Nonetheless, their opportunity came on schedule according to the pattern of Jacob when God told him to return to Bethel.

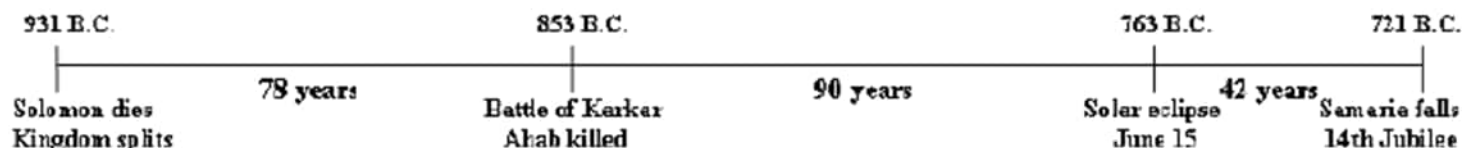
### **Israel's Second 210-Year National Time of Trouble**

Israel's second 210-year time of trouble directly parallels Jacob's 21-year separation from Joseph. It began at the death of Solomon in 931 B.C., with the breach between Israel and Judah. The story is told in 1 Kings 12. Solomon had overtaxed the people in order to pay for his public works projects, and so when he died, the people of Israel came to his son, Rehoboam, and asked for tax relief. Rehoboam refused to lower taxes, so the ten northern tribes of Israel revolted and set up their own monarchy with its capital in Samaria. This nation lasted for 210 years, until the fall of Samaria in 721 B.C.

During this time, the tribes of Joseph were *separated* from Judah for 210 years. Thus, even as Jacob had been separated from Joseph for 21 years, now the tribes of Joseph were separated from Judah for 210 years. In fact, **Genesis 37:26–27** tells us that Judah was the one who had suggested selling Joseph to the slave traders. It is therefore no surprise to learn that Rehoboam, a Judahite, made the ill-advised decision to raise taxes further, which caused the separation between the tribes of Judah and Joseph. We can also prove conclusively that the Divided Kingdom lasted precisely 210 years.

In Chapter 2, we saw how the Assyrian Eponym Calendar astronomically dates the death of Ahab at 853 B.C., because this occurred 90 years prior to the famous solar eclipse of 763 B.C. We also know that Solomon died in the year 931 B.C., 78 years prior to Ahab's death.

### The 210 Years of Joseph's National Separation from Judah



The Assyrian calendar also tells us that they made war on Samaria in 724 B.C., and the Bible tells us the siege lasted three years. Thus, Samaria fell in 721 B.C. This was 210 years after the death of Solomon in 931 B.C. and the foolish decision of Rehoboam that split the nation.

### The Prophetic Significance of Israel's Separation from Judah

Many Christians know that Israel and Judah were two distinct nations in biblical history after the death of Solomon, but few have really understood its implications. This was a very serious situation and highly significant in the overall Plan of God. If we are to comprehend the time of Jacob's trouble and know how it affects us today, we must grasp the implications of this second time of trouble for the houses of Israel and Judah. The prophets from then on give distinct prophecies to each of these nations, and often these prophecies are quite different. And yet, Bible teachers usually lump them all together and try to make all of them fit the Israeli state today. This is the main reason why their predictions from 1948–1955 failed to come to pass.

When Jacob blessed his 12 sons, he prophesied that Judah would bring forth the Messiah, while Joseph would carry the birthright itself. We read of this in **1 Chronicles 5:1–2**,

<sup>1</sup> Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is *not* to be reckoned after the birthright. <sup>2</sup> For Judah prevailed above his brethren, and of him came the chief ruler; *but the birthright was Joseph's.*)

It is clear from this that Joseph was actually the birthright holder, though Judah carried the royal line that would lead to David and eventually to Jesus. So long as Judah and Joseph were united as one nation, each could benefit from the other's calling. But once the split occurred, with Judah in the south and the tribes of Joseph in the north, there was a prophetic "breach" between the messianic line and the birthright. It was a breach between the King and the Kingdom.

The prophet Ahijah apparently understood the seriousness of the situation when he was sent to Jeroboam to prophesy the split. In **1 Kings 11:30–37** we read,

<sup>30</sup> And Ahijah caught the new garment that was on him, and rent it in twelve pieces; <sup>31</sup> And he said to Jeroboam, take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend *the kingdom* out of the hand of Solomon, and will give ten tribes to thee; <sup>32</sup> (But he shall have one tribe for My servant David's sake, and for Jerusalem's sake.) <sup>34</sup> Howbeit I will not take *the whole kingdom* out of his hand; but I will make him prince all the days of his life for David My servant's sake, whom I chose, because he kept My commandments and My statutes; <sup>35</sup> But I will take *the kingdom* out of his son's hand, and will give it unto thee, even ten tribes. <sup>37</sup> And I will take thee, and thou shalt reign according to all that thy soul desireth, and shall be a king over *Israel*.

We see from this passage that God took *the kingdom* out of the hands of Solomon's son. It was the kingdom of Israel. In fact, the tribes of Joseph had the right to the name of Israel ever since Jacob blessed Joseph's sons by stating in **Genesis 48:16**,

**<sup>16</sup> The angel which redeemed me from all evil bless the lads; and let my name be named on them.**

The angel had given Jacob his new name, *Israel*, and Jacob then conferred this name upon the sons of Joseph. For this reason, the Northern Kingdom retained the legal right to the name of Israel. The name of Israel legally belonged to the sons of Joseph. As long as all the tribes remained united, the legal name of Israel could be applied to all of them, but when the nation split, the Southern Kingdom of Judah, Benjamin, and Levi had to decide upon an alternate name. They picked the House of Judah, named after the leading tribe of that nation.

We must not overlook the importance of this legal point. The name *Israel* signified the holders of the birthright, but Judah did not hold the birthright. The sons of Joseph did. Thus, the kingly line was separated from the birthright kingdom when the nation split. After a separation of 210 years, the tribes of Israel were deported to Assyria, where they were supposedly lost forever. However, the prophets continued to prophesy the restoration of the House of Israel with the House of Judah. Ezekiel 37 prophesied the repair of the breach between Judah and Joseph.

The New Testament recognized the continuing breach between Israel and Judah in many of Jesus' parables, but also showed that this breach would be repaired. For example, the parable in **Matthew 25:14** begins with the statement, "*For the Kingdom of Heaven is as a man traveling into a far country.*" For other examples of this theme, see **Matthew 21:33**, **Mark 12:1**, **Luke 19:12** and **20:9**. These tell us that Jesus (the King, the Messiah of the line of Judah) had to ascend into the heavens (the far country) in order to repair the breach with His Kingdom.

Jesus came as the Lion of the tribe of Judah the first time, in order to secure His throne rights as the Messiah. He comes the second time to the tribes of Joseph in order to secure His birthright, which is His Kingdom. This is apparent to those who have studied the two works of Christ as foretold in the law. Thus, His second work repairs the breach, as foretold Ezekiel 37.

When Israel and Judah split into two nations, the birthright went to the north, while the Messianic line remained with Judah in the south. When Assyria deported the House of Israel, they took the birthright captive. It was the Kingdom itself that went into captivity, with all that this term implies. Most are content to lose the tribes of Joseph in Assyria. Most are content to call them "the lost tribes of Israel," or "*the lost sheep of the House of Israel*" (**Matt. 10:6**). As Ezekiel foretold, the shepherds refused to search and seek them out, saying, "*neither have ye sought that which was lost*" (**Ezek. 34:4**). Therefore, God said, "*Behold, I, even I, will both search My sheep, and seek them out*" (**Ezek. 34:11**). Toward the end of his prophecy, Ezekiel identified the people of whom he speaks: "*Thus shall they know that they, even the House of Israel, are My people*" (**Ezek. 34:30**).

God was not content to allow the birthright to be lost, for the Kingdom is His Bride who must birth the Manchil. The Messiah is the King; the House of Israel was His Wife. It takes both Husband and Wife to bring forth the Sons. The underlying story of the Bible and of all history is how Jesus ascended to the heavens, so that He would be able to direct the events of history to redeem His people, the lost sheep of the House of Israel—in order that He might invite her into His Tabernacle to conceive and birth the Manchil.

This is not a minor theme. It is central to the entire Bible story, and is the goal of history.

Until recently, the Jews never claimed to be descendants of the lost House of Israel. In fact, they still agree that they are descended only from the remnant of Judah, Benjamin, and Levi that returned from Babylon under Zerubbabel. While there may be certain *individuals* of all tribes in that remnant, the heads of the lost tribes held the tribes' birthright. The *tribeship* itself was located with those birthright holders, who had been deported to Assyria and never returned.

In 1948, the Jews proclaimed the official name of their new nation to be *Israel*. They knew better, but it was a masterful stroke of genius, for this illegal usurpation of the name given to the tribes of Joseph gave the Christian world the

impression that their nation was the fulfillment of the biblical prophecies about the restoration of the House of Israel. It has been worth billions of dollars in aid and donations. The Christian world immediately threw their support behind that state and boldly proclaimed that the rapture would take place any moment now, the tribulation was nigh, and the Jews were soon to be all converted to Christ.

Obviously, this did not take place. The failure of this prophecy had much to do with the great deception that the new state of "Israel" was somehow the restored House of Israel. But neither the Jews today nor the original Judah nation had the right to call themselves Israel. The Jews themselves are well aware that they are not descended from the lost House of Israel. They do not carry the birthright of Joseph, nor are they in any way the restored Kingdom of God upon the earth. At best, that nation might be called *Judah*.

Today's so-called nation of Israel is actually only a Jewish state fulfilling Jesus' New Testament prophecies. It is fulfilling Jesus' prophecies of the fig tree that was to bring forth more leaves (but no Fruit) described in Matthew 21 and 24. Not once did Jesus even hint that this "fig tree" would ever bring forth the Fruits of the Kingdom. In fact, He continually prophesied its eventual destruction after God had given it one final opportunity to bear Fruit.

Once Jesus was born of the line of Judah and secured His throne rights, Judah's prophetic role in the salvation of the world was concluded. Thus, the destruction of the remnant of Judah in 70 A.D. proves that Judah had fulfilled its call in that regard. All that remained was to bring that cursed "fig tree" back to life, allow it to bring forth more leaves for a season, and then cut down the tree if it still remained barren of Fruit.

Yet the fate of this remnant of Judah does not adversely affect the Plan of God to establish His Kingdom. The Kingdom was not resident in Judah, but in Israel. The prophet Ahijah had decreed the removal of the Kingdom from the hands of Rehoboam, a Judahite, to Jeroboam, an Ephraimite. Only if God was to lose the House of Israel would the Kingdom truly be lost—and the birthright with it. But God has promised many times in Scripture that the tribes of Joseph will be found, even as Joseph himself was found alive and well at the head of Egypt.

As the example of Joseph indicates, we would expect to find the lost House of Israel in a leadership role among the nations at the end of the age—even while they were "lost." But as for the identity of the lost birthright tribes and how they are to be found, we will have to reserve this for the next chapter of this book. First, let us go to the story of Hezekiah to see how the Bible prophesies the repair of the breach between Judah and Joseph.

Israel's second time of trouble was primarily a time of separation between Judah and Joseph. At the end of 210 years of separation, the two nations theoretically should have been reunited and the breach repaired. This did not happen, because the people did not repent and because God had yet another, longer time of trouble in mind for them. Nonetheless, in studying the end of that 210-year breach, we find all the prophetic patterns laid down by which God eventually will repair the breach. The events in the life of king Hezekiah give us precise details that are soon to be fulfilled in the world during our own time.

## The Story of Hezekiah

The story of Hezekiah is found in 2 Kings 18–20. It begins with the fall of Samaria, when the last remnant of the House of Israel was deported to Assyria. Assyria deported the first few tribes in 745 B.C., but completed the task in 721 B.C. when they captured Samaria, Israel's capital. We pick up the story here, as told in **2 Kings 18:9–10**.

**<sup>9</sup> And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah, king of Israel, that Shalmanezzer king of Assyria came up against Samaria, and besieged it. <sup>10</sup> And at the end of three years they took it, even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.**

Shalmanezzer, king of Assyria, conquered Samaria in 721 B.C., but he died before he had a chance to try to conquer Jerusalem. He was succeeded by Sennacherib, who returned and tried to conquer Jerusalem eight years later, in 713 B.C. We read of this in **2 Kings 18:13**,



**<sup>13</sup> Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them.**

Samaria was taken in Hezekiah's sixth year, and the siege of Jerusalem came in Hezekiah's 14th year. Keep in mind that this was also 218 years after the death of Solomon and the breach between Judah and Joseph. The point of our discussion here will be to show that the prophetic pattern for the repair of the breach took place under Hezekiah *ten years after the fall of Samaria*, or 220 years after the beginning of the breach. That is, after the 210-year cycle of Joseph's separation from his brethren, it took another ten years to repair the breach.

This 210–220 years follows the pattern in the life of Jacob himself, who spent 21 years in bondage, and then returned to Bethel, the House of God, at the end of the 22nd year. The only difference is that in Hezekiah's day the pattern was national in scope, and thus the numbers reflect a longer time cycle.

When the Assyrian army surrounded Jerusalem, their captain shouted to the men on the walls of the city, trying to persuade them to surrender. In doing so, he blasphemed God by claiming that He was just like all the other weak gods who had not been able to save their worshippers from Assyrian conquest. In **2 Kings 19:1** we read that Hezekiah tore his clothing (the traditional reaction to hearing blasphemy). He then sent for Isaiah, the prophet, who was in the city during this siege. Hezekiah's message to Isaiah is recorded in **2 Kings 19:3**,

**<sup>3</sup> And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and blasphemy; for the children are come to the birth, and there is not strength to bring forth.**

One might ask what "children" have to do with the siege of Jerusalem. What did Hezekiah mean by not having the strength to bring forth children? He was referring to a very personal problem which had national implications. Hezekiah had no children at this point in his life. Yet God had promised David, his ancestor, that he would never lack a man to sit upon the throne (**Jer. 33:17**). What would become of this promise, if the Assyrian army were to take the city of Jerusalem? Certainly, Hezekiah would have been executed and all the royal family with him. The promise to David might fail. The Messiah might never be born. Already, it appeared as though the promises to Joseph had failed, for the Assyrians had deported the birthright tribes far away near the Caspian Sea. Would the promises to Judah fail also?

Thus, we see the underlying tone of Hezekiah's inquiry. When he spoke of "the remnant that are left" (**2 Ki. 19:4, Is. 37:4**), it went far beyond the remaining body of citizens who were left in Jerusalem. It was also a reference to the *seed of David* that might be lost forever. Isaiah sent word back to Hezekiah in **2 Kings 19:21–34**. In part, it reads,

**<sup>28</sup> Because thy [Assyria's] rage against Me and thy tumult is come up into Mine ears; therefore I will put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest. <sup>29</sup> And this shall be a sign unto thee: Ye shall eat this year [i.e., the 8th year after the fall of Samaria] such things as grow of themselves, and in the second year [9th year] that which springeth of the same; and in the third year [10th year] sow ye, and reap, and plant vineyards, and eat the fruits thereof. <sup>30</sup> And the remnant that is escaped of the House of Judah shall yet again take root downward and bear fruit upward. <sup>31</sup> For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion; the zeal of the Lord of hosts shall do this. <sup>32</sup> Therefore, thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. <sup>33</sup> By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.**

The Bible then tells us that the same night this prophecy was given, God destroyed the entire Assyrian army. The Assyrian king returned to Nineveh, as Isaiah prophesied, where he was killed by his own son. Sennacherib tried to kill the seed of David, so God had him killed by the hand of his own son.

The point to remember here is this: even though the siege of Jerusalem was broken that very night, God told the people not to sow or reap until the third year. Why? Because God's appointed time was ten years after the fall of Samaria,

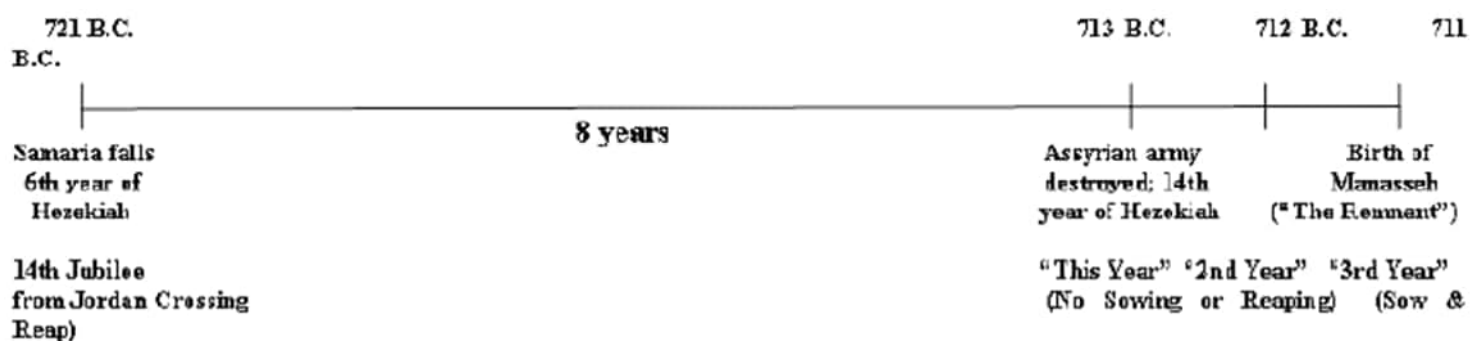


220 years after the breach. The Assyrian army was destroyed in the eighth year, the 218th year after the breach. This began the process toward deliverance, but that process would not be complete until the third year.

## The 14th Jubilee: Samaria Conquered (721 B.C.)

The fall of Samaria occurred on the 14th Jubilee of their calendar, dating from the year Joshua led Israel into Canaan. Fourteen is the Biblical number of salvation or deliverance. It was the time of Israel's visitation, but because of their heart idolatry and spiritual adultery, they lost their Jubilee. Instead of deliverance, they were deported to Assyria and began a much longer series of 210-year cycles that would bring us to the present day. In their deportation, the breach between Israel and Judah was complete. Israel was now fully "lost." God actually gave Israel a bill of divorce (**Jer. 3:8**) and sent her out of His house according to the law (**Deut. 24:1–5**).

But the problem also involved Judah, for without the birthright, Judah could not birth the Manchild either. They had to be united, the King and His Kingdom, Husband and Wife, in order to bring forth children in a lawful manner. This entire problem manifested in king Hezekiah, the head of the Judah nation. He had no children, no heir to the throne. The threat of execution at the hand of the Assyrian king was real. So God did the first work of deliverance in the eighth year after the 14th Jubilee; but Hezekiah's son, Manasseh, was not born until the end of the tenth year. This was the appointed time.



God told the people to keep two rest years in a row. They were to "*eat such things as grow of themselves*" for two years (**2 Kings 19:29**). In other words, they would not sow or reap for two years, but just eat whatever grew of itself. In the third year, they were to sow and reap and eat of their crops. In effect, this was a *Jubilee Sign* of the 49th and 50th years. God called them to observe the Jubilee *ten years late*. In the tenth year, the "remnant" was to take root downward and bear fruit upward (**2 Kings 19.30**). God was not ultimately speaking of crops at all. He was speaking of the "Remnant," which was a reference to the birth of Hezekiah's son and (to us) a type of the Manchild.

## The Remnant Shall Return

If we were to compare this with one of Isaiah's major themes throughout the book of Isaiah, we would see that the "Remnant" concept is developed much further there. **Isaiah 1:9** sets the tone for this prophetic theme in his writing,

<sup>9</sup> Except the Lord of hosts had left unto us a very small *remnant*, we should have been as Sodom, and we should have been like unto Gomorrah.

The "Remnant" is defined in **Isaiah 6:13** as God's tithe of the harvest, "a tenth," as distinct from the rest of the people whose eyes are blinded and their ears stopped (6:9–10).

In **Isaiah 7:3**, we are told of Isaiah's oldest son, named prophetically, *Shear-jashub*, which means "*a remnant shall return*." The prophetic significance of his name is found in **Isaiah 10:20–23**.

<sup>20</sup> And it shall come to pass in that day, that the *Remnant* [Hebrew *shear*] of Israel, and such as are escaped of the *House of Jacob*, shall no more again stay upon him that smote them; but shall stay upon the Lord, the Holy One of Israel, in truth. <sup>21</sup> *The Remnant shall return* [*shear-jashub*], even the Remnant

of Jacob, unto the mighty God. <sup>22</sup> For though thy people Israel be as the sand of the sea, yet a *Remnant* of them shall return; the consumption decreed shall overflow with righteousness. <sup>23</sup> For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

Notice that the Remnant comes out of the House of Jacob, not out of the House of Judah. This is simply because Judah was to produce the Messiah, the Father of the Remnant. But the House of Israel was to be the mother of the Remnant.

Jacob represents man in a leavened state; as Israel, he is an Overcomer. While he was named Jacob, he was striving with God; when he was renamed Israel, he entered into Rest. There is the man of Jacob and the nation of Israel; both are the same prophetically.

King Hezekiah of Judah, who was of the seed of David, became a type of the father of the Remnant. His son was Manasseh, born ten years after the 14th Jubilee. Manasseh was the son of king Hezekiah and Hephzibah (**2 Kings 21:1**); but *he was named after Joseph's son, Manasseh*. He was thus a manifestation of the Manchild, the offspring of the Messiah and His Kingdom Bride. This story also may prophetically give us the *timing* for the repair of the breach between Judah and Joseph. This, we know, is connected to the second work of Christ, for He came the first time of the line of Judah to secure His throne rights, but He comes the second time to secure His birthright. When both are secured, the King and His Kingdom are reunited, and the Manchild can be brought to birth.

This same time cycle is culminating in our day in a greater manifestation, which could well be the fulfillment of Isaiah's prophecy in the story of Hezekiah. This will be the subject of the next chapter.

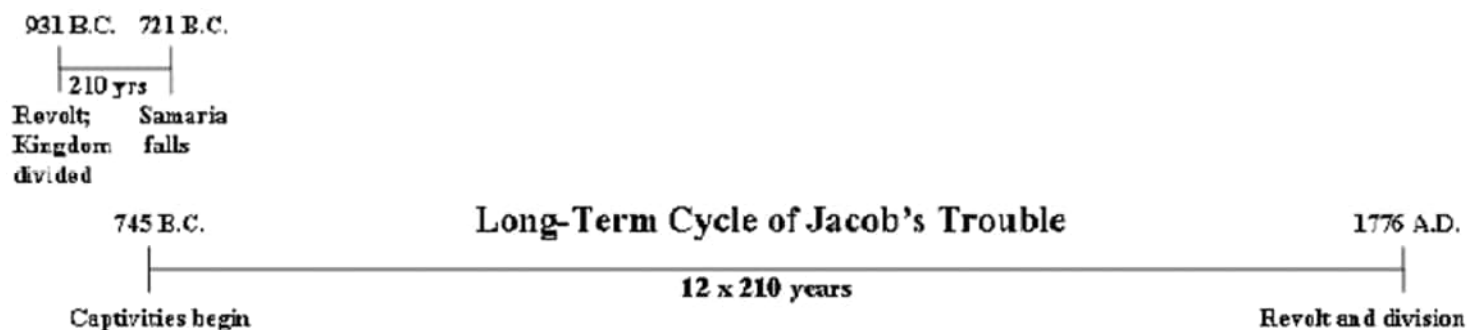
## Chapter 15: Jacob's Trouble Fulfilled in the Modern Nations

Having established that "the time of Jacob's trouble" refers to two 21-year times in Jacob's life and two 210-year cycles in the national fulfillment, we go now to the long-term prophetic fulfillment of this time that brings us up to modern history. This long-term cycle extends  $12 \times 210$  years, for a total of 2,520 years.

According to the Assyrian Eponym Calendar, Tiglath-Pileser III (King Pul of **2 Kings 15:19**) deported the three tribes east of the Jordan river to Assyria in 745 B.C. This captivity and deportation began 24 years prior to the actual fall of Samaria, Israel's capital city. Nonetheless, their 2,520-year time of trouble began in 745 B.C. We know this by

simple observation.

This 24-year overlap is not unusual in dealing with Bible prophecy. It is another example of how God shortens time by starting the second event before the first event is fully concluded. And so Israel's final 210-year cycle overlapped their long-term cycle by 24 years, as is shown by the chart below.



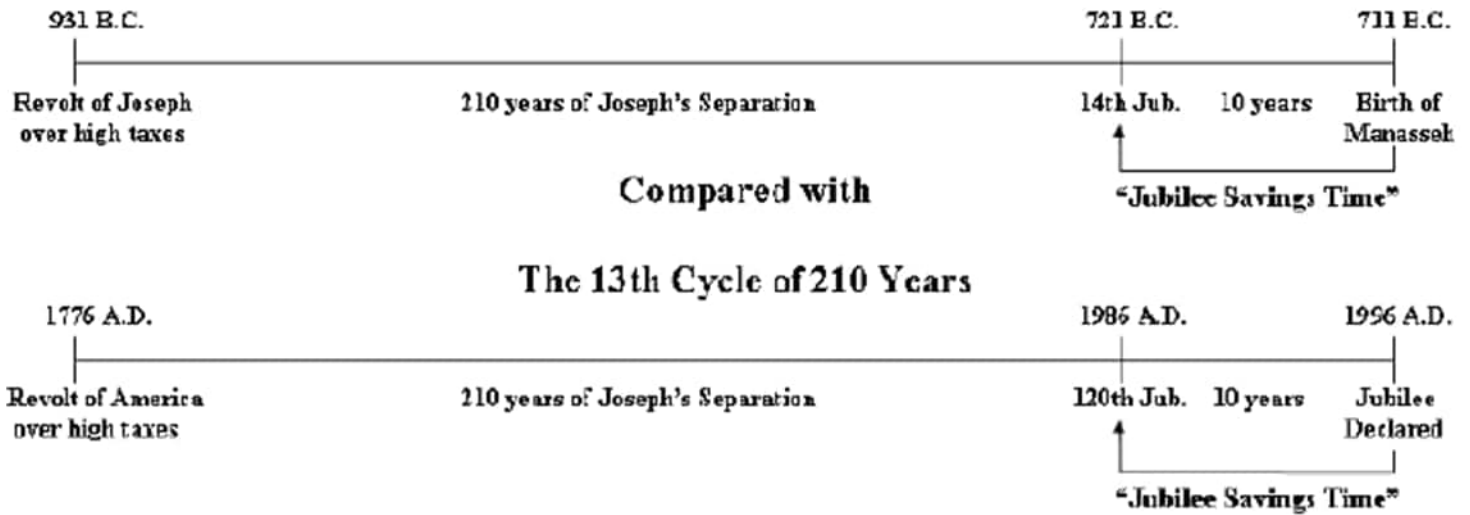
### Britain and America: A Historical Parable

The chart above shows that America's revolt against the British monarchy in 1776 A.D. came at the end of 12 periods of 210 years, dating from the beginning of Israel's captivity. This long-term cycle links the captivities of the House of Israel with the events in 1776 in a striking way and shows that our modern history has a direct correlation with that of the ancient House of Israel. In other words, we are in some way fulfilling Bible prophecy that deals with the so-called "lost tribes of the House of Israel."

The manner of fulfillment is revealed in the chart on the next page, showing how the 13th period of 210 years (1776–1986 A.D.) is a virtual repeat of the 210 years from 931–721 B.C. You may recall that in 931 B.C. Solomon died, and the House of Israel revolted against the Davidic monarchy over the issue of high taxes without representation (1 Kings 12). The same thing occurred in 1776, when the American colonies revolted against the British monarchy.

Note also that these cycles both end on Jubilees. Samaria fell on the 14th Jubilee from Israel's Jordan crossing. Likewise, 1986 is the 120th Jubilee from Adam. Both cycles below thus have similar beginnings and endings. And as I will explain shortly, both cycles require an extra ten years to repair the breach between the nations.

## The House of Israel's Second 210-Year Cycle



The chart above illustrates the historical parable that is taking place and appears to be culminating in 1996. While interpretations may vary, the time cycle is immovable. In Chapter 14, we saw how the story of Hezekiah set the prophetic pattern for the ten years following the fall of Samaria (721–711 B.C.). It was ten years until the birth of Manasseh, who was a type of the Manchild and whose name signified the repair of the breach between Judah and Joseph.

However, we did not complete the story in Chapter 14, but saved the rest for now.

There are *two events* in the story of Hezekiah that are important to understand. The first is when God destroyed the Assyrian army that had been threatening to besiege Jerusalem. That story is recorded in 2 Kings 19. It established the fact that God was going to declare a Jubilee *ten years late*. In 2 Kings 20, God shows us *how* this could legally be done.

### Hezekiah Healed

In **2 Kings 20:1**, we find that "*in those days*" king Hezekiah became gravely ill. God sent Isaiah to tell him that he was going to die. But then Hezekiah prayed, and so God told Isaiah to turn around and go back and tell him that he would be given another 15 years of life.

**<sup>4</sup> And it came to pass, afore Isaiah was gone out into the middle court, that the Word of the Lord came to him, saying, <sup>5</sup> Turn again and tell Hezekiah, the captain of My people, Thus saith the Lord, the God of David thy father: I have heard thy prayer, I have seen thy tears; behold, I will heal thee; on the third day thou shalt go up unto the house of the Lord. <sup>6</sup> And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake.**

Isaiah then gave Hezekiah a choice of signs by which he might know for sure that this was of God and that he would indeed be healed in three days. The choice was (1) let time go ahead ten degrees on the sundial of Ahaz; or (2) let time go backward ten degrees on the sundial of Ahaz. King Ahaz was Hezekiah's father. He was famous for having built a big sundial so that they could tell time more precisely. It was built in the courtyard of the king's house.

So here is the story: Isaiah conveyed God's message of doom to Hezekiah, and then left the king's house. As he was passing through the courtyard, going past the sundial of Ahaz, God told him to "turn again" and tell Hezekiah he had another 15 years to live. The sign he was to give Hezekiah involved the sundial. Should the shadow move ahead or backward?

Hezekiah said it was too easy to move time ahead, since time normally moves ahead anyway. He picked the other choice, simply because it was harder, and if time could be reversed, then he would *know* that it was truly the Word of God that he would live another 15 years.

**<sup>11</sup> And Isaiah the prophet cried unto the Lord; and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.**

This remarkable miracle is called a "sign." Because signs have meanings that go beyond ordinary miracles, we know that this has prophetic significance for our day today. When we connect this sign to the Jubilee sign in 2 Kings 19, the meaning becomes clear. But first, let us look at the sundial itself and see its place in the Scriptures.

## The Songs of Degrees

The Hebrew word for "degrees" is *mahalaw*, which means "*elevation; lit. a journey to a higher place or condition; a step.*" It is also the same word translated "dial" in the above verse. Literally, the shadow was to go backward ten "steps" on the "steps" of Ahaz. While it is not certain what this sundial looked like, we do know that it marked the time of day. This miracle of time that God performed was commemorated in a series of 15 Psalms known as "The Songs of Degrees." They are Psalms 120–134.

According to The International Standard Bible Encyclopedia, under the heading "Degrees, Songs of," we read in part,

*According to the Mish, Middoth 2:5, Sukkah 51b, there was in the temple a semicircular flight of stairs with 15 steps which led from the court of the men of Israel down to the court of the women. Upon these stairs the Levites played on musical instruments on the evening of the first day of Tabernacles. The most probable view is that the hymns were sung by pilgrim bands on their way to the three great festivals of the Jewish year. The journey to Jerusalem was called a "going up," whether the worshipper came from north or south, east or west.*

So we see from this that the Songs of Degrees, associated with the sundial of Ahaz and the great miracle that occurred in Hezekiah's day, later came to be used in connection with the feast days of Israel—particularly the Feast of Tabernacles. There was music at the beginning of the Feast of Tabernacles, on the evening of the first day. Moreover, in the same book, under "Dial of Ahaz," we read,

*At the head of these same steps in the gateway, lepers who had been cleansed from their disease presented themselves to the priests.*

Since leprosy is a Biblical type of the human mortal condition inherited from Adam (**Rom. 5:12**), the cleansing of the leper typifies our final purification and cleansing from mortality and sin that must occur some year at the fulfillment of the Feast of Tabernacles.

## Jubilee Savings Time

The miracle of time that God did for Hezekiah is being repeated in our own day on a greater scale. While these ten steps on the sundial represented a mere 20-minute reversal of time to Hezekiah, this has a much greater prophetic meaning when applied to our situation today. For us the ten steps prophesy of *ten years*.

In 2 Kings 19, we see that the Jubilee promise was to come in the *third year* (19:29). The Jubilee promise came eight years after the fall of Samaria. God said they would not sow or reap that year or the next year, but the third year the Remnant would come forth. That "third year" was the tenth year after the fall of Samaria. It was also ten years after the 14th Jubilee.

In 2 Kings 20, Isaiah told Hezekiah that he would be healed on the *third day*. This time runs directly parallel to the *third year* in the previous chapter. Isaiah told Hezekiah he would "*go up unto the house of the Lord*" (**2 Kings 20:5**)



on that third day. Prophetically speaking, this is synonymous with the prophecy of the Remnant coming forth in the third year. Both speak of things that are to occur at the fulfillment of the Feast of Tabernacles in a Jubilee year.

The people were to go up to Jerusalem each year on the three main feast days of Israel (**Ex. 23:17**). The Levitical choir sang the songs of the degrees at the opening ceremonies of the Feast of Tabernacles. One of those songs is Psalm 122, which begins with, "*I was glad when they said unto me, Let us go into the house of the Lord.*" This would have had great personal meaning to Hezekiah himself concerning his day of healing, for he was to "*go up unto the house of the Lord*" on the third day (**2 Kings 20:5**).

Hezekiah's promise also has great significance to us today as we await our own promise of healing and immortality. We are not looking for mere healing of some fatal disease. We are looking for the reversal of the death process that has worked within all mankind since the time of Adam's sin. It is the spiritual leprosy in all of us. Recall that cleansed lepers stood at the head of those fifteen steps at the Temple when they presented themselves to God. It is likewise the place that we shall stand when we are presented to the Father faultless, incorruptible, and immortal, fully cleansed from the leprosy that has afflicted mankind during his 6,000 years of labor, bondage, and death.

Hezekiah's story tells us that this presentation of lepers for cleansing is timed to occur the third day after the promise is given. The promise of Jubilee was given to Hezekiah eight years after the 14th Jubilee. In our day, 1994 is eight years after the 120th Jubilee. By this way of reckoning, the end of the third year, or the third day, would come to the fall of 1996. In fact, this entire revelation about the story of Hezekiah and the timing that I have here put forth was something God showed me October 2, 1994. I was in Winnipeg, Manitoba at the time, where I had been invited to speak at a conference. In studying short-term cycles in early August of that year, I had come to see October 2nd as a very significant day to watch. I was not disappointed.

The revelation came about 1:00 a.m., and later that day I was led to proclaim to the people that the breach between Judah and Joseph was shortly going to be repaired. I was led to read **Ezekiel 37:15–28** as a prayer and as a prophetic proclamation. It is the passage dealing with the two sticks of Judah and Joseph that were to "*become one in Mine hand*" (37:19). Even as Hezekiah's son, Manasseh, the promised "remnant," was born at the end of the third year (ten years after the fall of Samaria), so also was the foundation of the Temple laid in the fall of 1996. Secondly, even as Hezekiah was healed on the third day so that he could go up to the house of the Lord, so also the third day was the fall of 1996, when the foundation of the new House was laid.

The great modern parable of the time of Jacob's trouble is being repeated in world history today. The final 210-year cycle of Jacob's trouble began in 1776 A.D. with a revolt against the monarchy by the House of Israel (Joseph). The cycle ended in 1986 at the 120th Jubilee. Both the Church and the nations, however, were unprepared and unrepentant at the day of their visitation. Like the House of Israel, their captivity was extended beyond the Jubilee. At that point, God began to work within the hearts of His Overcoming Remnant to bring these things to a close. In 1994, we received the promise and the understanding of Hezekiah's prophecy. It appears that in the Jubilee declaration in 1996 we saw the "birth of Manasseh." It is the Remnant—the Temple—that shall take root downward and bear Fruit upward (**2 Kings 19:30**).

This Temple work—when it is finished—will see the fullness of the Spirit poured out upon a people who will then be sent out into all the world to preach the Word with boldness and bring all things under His feet. Theirs is the work that will unite the nations under one Head—Jesus Christ. In the forefront of this will be the reunification of Judah and Joseph (**Hosea 1:10**). We may, of course, speculate on the precise manner of fulfillments of these things, but it is best that this book not deviate too far astray.

What we do know is that the fall of 1996 was the end of 220 years from 1776. We know that it was also ten years past the most climactic Jubilee in history—the 120th Jubilee. We know that the revelation of Hezekiah was given to us in 1994, eight years after the 120th Jubilee from Adam, which runs directly parallel to the revelation that Isaiah gave to Hezekiah eight years after the 14th Jubilee from the Jordan crossing.

How could God establish a Jubilee ten years late? In studying appointed times, there is no such thing as "late." God is never late on His Calendar; though He is often "late" by ours. God is the King of the Ages, the God of Time. He is able to manipulate time to suit His purposes, and yet He can do so without violating a single one of His laws. In Hezekiah's day, it might seem impossible for God to stop the world and turn it backwards, even for a few minutes, because the earth is rotating over 500 mph. Stopping it would slam us all to the ground like a jet hitting the side of a mountain. But God did so without any noticeable effect.

This sign was most important, because it established the "how" of God's appointed time. The only way the Jubilee could be lawfully fulfilled ten years late was if God would turn the clock back ten years to coincide with the lawfully appointed time. The sign that was given to Hezekiah tells us that insofar as legal time is concerned, Manasseh was born on the 14th Jubilee (721 B.C.), even though by men's calendars it was ten years late (711 B.C.).

All of this tells us that in the fall of 1996 God legally turned the clock back ten years to the 120th Jubilee, so that the Temple's foundation could be laid at the lawfully appointed time in 1986. It is what we call "Jubilee Savings Time."

Once we see this, we can recognize the little hints that God gave us throughout 2 Kings 19 and 20. In 19:7, God says that the Assyrians were to "return" to their own land. In 19:33, we are given the strongest hint, "*By the way that he came, by the same shall he return.*"

In chapter 20, Isaiah told Hezekiah the bad news that he was going to die, but as he went out of the house into the middle court, God said, "turn again." This Word came to Isaiah as he passed by the sundial of Ahaz. My guess is that the Word came as he checked the time. All of these things are hints that tell us that God planned to turn the clock back. And so Isaiah gave Hezekiah the choice of either turning the clock forward or backward, but it was a foregone conclusion that he would choose to have God turn the clock backward. It had to be done this way in order to depict turning the clock back ten years to the 14th Jubilee, for only then could these Jubilee promises be fulfilled at the appointed time. Only in this manner could Manasseh be born and the Remnant come forth at the appointed time of the Jubilee.

The fulfillment of this prophetic act is found in both Pentecost and the Jubilee. Pentecost, you will recall, is measured on a 50-day time cycle from the Wave-Sheaf Offering (**Lev. 23:15**), while the Jubilee is measured on a 50-year cycle. Pentecost is, in effect, a type and shadow of a Jubilee. If the disciples had to tarry ten days from Christ's ascension

to the day of Pentecost, then we might perhaps tarry ten years (1996–2006) for the fullness. The only real difference, other than the length of time, is that the disciples' tarrying period ended with Pentecost, while our tarrying period extends ten years past the Jubilee.

The reason is simple. Hezekiah was given the choice of moving the clock ahead or backward ten steps. He chose the latter, because it was too easy to go ahead in time—after all, the clock would normally go ahead anyway. In effect, Hezekiah's choice was to establish either the pattern of Pentecost, or the pattern of the Jubilee. He picked the greater of the two—the Jubilee. Thus, the disciples tarried ten days, culminating at Pentecost, while we today are tarrying *ten years past the Jubilee*. We must go beyond the Jubilee in order for God to turn the clock back by Jubilee Savings Time.

## Why Britain and America?

The question naturally arises, Why did God choose Britain and America to fulfill this great parable of the time of Jacob's trouble? How is it that the American Revolutionary War began in 1776, which is precisely 2,520 years after the House of Israel began to be put into captivity and deported into Assyria (745 B.C.)?

There is a solid historical reason for this. When the House of Israel was deported by the Assyrians, the people were "lost" only because they lost their name "Israel." The people themselves were never really lost. In fact, they began to multiply greatly in their captivity, exactly as the prophets said they would. For instance, after prophesying the captivity and casting out of Israel, **Hosea 1:10** says,

**<sup>10</sup> Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are *not* My people; there it shall be said unto them, Ye *are* the Sons of the living God.**

A study of the first two chapters of Hosea shows us that Israel was to be cast off and divorced from God. They were to be scattered ("Jezreel"); they were to have no mercy ("Lo-ruhamah"); and they were to be no longer God's people ("Lo-ammi"). But at the same time, God promised that they would be regathered under one Head (Jesus Christ) and come out of captivity. In fact, God told them He would "*betroth thee unto Me in righteousness*" (**Hosea 2:19**). The prophecy culminates with a Hebrew play on words. The name "Jezreel" means "God scatters," but it also means "God sows." (One must scatter the seed in order to sow it in the field.) Thus, at first the name prophesies that Israel was to be scattered; but ultimately it shows God's Purpose—to *sow* Israel in the earth in order to multiply her as the sand of the sea. In spite of all, God remains faithful to His promise to Abraham. **Hosea 2:23** concludes,

**<sup>23</sup> And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people; and they shall say, Thou art My God.**

In other words, even though God did indeed cast off His people Israel, scattering them in the nations by the hand of the Assyrians, God's ultimate Purpose was to sow them in the earth, so that they would multiply and fulfill the promise to Abraham. Furthermore, Hosea prophesied that in the very place (of their captivity) where it is said that they are *not* God's people (Israel), they would be *Christians* known as "the Sons of the living God."

The problem is that most Christian writers try to make the Jews fulfill these prophecies, when the Jews, in fact, are fulfilling an entirely different set of prophecies. This is why modern teachers blundered so badly in 1948, thinking that the Jews were going to be converted within seven years, and the time of Jacob's trouble was beginning at that time. Forty years later, another author boldly proclaimed "88 reasons" why Jesus was coming in 1988. One of his most prominent "proofs" was that this was 40 years after 1948, which he said was the "generation" that would not pass until they had seen all these things fulfilled (**Matt. 24:34**). His premises were based upon incorrect historical assumptions about the Jews and Israel.

If they had known that the Jews were to fulfill the prophecies of Edom and the remnant of Judah, instead of those dealing with the lost House of Israel, they would not have made such serious mistakes. The Jews were certainly "cast off" in 70–73 A.D., even as Israel was cast off during 745–721 B.C.—but the difference is that the prophets uniformly prophesy good things for lost Israel even during the time of their captivity; while severe judgments are pronounced upon Jerusalem and the remnant of Judah.

Compare, for instance, the prophecy in **Jeremiah 18:1–10** about the potter. God says that the *House of Israel* was marred in the potter's hand, so God was going to beat down the wet clay and remake it into a vessel fit for His use. Then beginning in verse 11, God begins to prophesy about *Jerusalem and Judah*. First comes an indictment for their sins, and then in chapter 19 we see the end of that prophecy. Jeremiah was to take an old earthen vessel (as opposed to wet clay that was pliable), he was to go to the city dump (valley of the son of Hinnom, i.e., *gehenna*), and smash the earthen vessel there, saying, in **Jeremiah 19:11–12**,

**<sup>11</sup> Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again, and they shall bury them in Tophet, till there be no place to bury. <sup>12</sup> Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet.**

The contrast is striking. An old clay vessel, once broken, cannot be remade into another vessel. Only wet, pliable clay can be used to remake a vessel. The House of Israel is like the pliable clay; the remnant of Judah-Edom will be smashed in *gehenna* and never again be built into a vessel of honor. God said He would forsake Jerusalem *as He did Shiloh* (**Jer. 7:14**). Shiloh was the place where the Ark of the Covenant rested until the time of Eli, when it was captured by the Philistines. The Ark never returned to Shiloh. Eventually, David took it to Jerusalem. But in Jeremiah's day,

because the people of Jerusalem had made that Temple a den of thieves, God forsook that place. Ezekiel saw the glory depart (**Ezek. 10:4–19**). It never returned to the Temple. Even when Zerubbabel rebuilt the Temple in 515 B.C., the glory did not return to it when they dedicated it to God. The work was good and was directed by God, but the site itself was cursed.

This is consistent with the New Testament prophecies regarding the cursed fig tree (**Matt. 21:21**), the parable of the vineyard (**Matt. 21:43–44**), and the parable of the citizens who hated Him and would not allow Him to reign over them (**Luke 19:27**).

The point is, someone must be around to fulfill these distinct prophecies for Israel and for the cursed fig tree. The lost House of Israel must exist to be remade into another vessel; the remnant of Judah must exist to be smashed in *gehenna*. The problem comes when people think that the smashed vessel is going to be rebuilt into a vessel fit for God's use, and when those same people think that the original House of Israel is lost forever. Such erroneous assumptions make for huge blunders like we saw in 1948 and 1988.

## The "Lost Sheep" Found

The House of Israel was really never lost at all. When the Assyrians took them captive, they became known by other names in the historical records of the Assyrians. In Merrill Unger's book, *Archeology and the Old Testament*, page 243, we read,

*The initial contact between Israel and Assyria evidently occurred during Omri's day, for from that time on Israel appears in cuneiform records as Bit-Humri ('House of Omri'). This official appellation was applied to Samaria, the capital city. Moreover, the designation of an Israelite King became Mar Humri ('son,' i.e., 'royal successor of Omri'). Tiglath Pileser III's reference to the land of Israel over a century later by its official name Bit Humria evidences the significance of Omri as a ruler in the history of Israel.*

Unger's statement is consistent with the view of virtually all historians of ancient history. The ancient House of Israel was known in Assyrian records as Bit-Humri. The word "Bit" means "house" in the Assyrian language. In Hebrew, it is "Beth," as in Beth-lehem, "house of bread." Thus, we see that the House of Israel was known in ancient times by a name other than "Israel." It was named after king Omri, whose reign is recorded in **1 Kings 16:23–28**. He appears to have been the one who first set up some sort of diplomatic relations with the Assyrian king, and thus, the nation came to be named after Omri.

Of course, the name "Omri" itself is how we spell it and pronounce it in modern English. In Hebrew, it was originally pronounced "Ghomri" and later "Khumri." Actually, it was pronounced with a guttural "gh" sound that is still found in the German language, but not in English. About this, we can quote a recognized British authority on Assyrio-Babylonian literature and customs, Theophilus G. Pinches. In his book, *The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia*, 3rd ed., 1908, we read,

*It is noteworthy that the Assyrian form of the name Yaua ("Jehu") shows that the unpronounced aleph at the end was at that time sounded, so that the Hebrews must have called him Yahua ("Hehua"). Omri was likewise pronounced in accordance with the older system, before the ghain became ayin. Humri shows that they said at that time Ghomri.*

Pinches was commenting on the Black Obelisk of Shalmanezar, on which we find recorded the tribute that Jehu king of Israel paid to Assyria. The inscription pictures Jehu bowing before the Assyrian king and paying him tribute, along with the words, *"This is Yaua (Jehu), the son of Khumri"* (Omri). In *A Guide to the Babylonian and Assyrian Antiquities of the British Museum*, printed in 1922 by the Trustees, pages 46–47, we read the following about the Black Obelisk of Shalmanezar,



*Payment of tribute by "Iaua (Jehu), the son of Khumri (Omri)," who brought silver, gold, lead, and bowls, dishes, cups, and other vessels of gold. The description 'son of Omri' is thought merely to show that Jehu was an Israelite, because Israelitish territory was called "Bit Khumri."*

These historical facts are perhaps too technical for most, but they are useful in showing that Israel was originally called the House of Ghomri, or Bit Khumri. The most common form of this name became Gimirri and Gamera, who inhabited the territory where the Israelites had been taken as captives. In later years, as the languages evolved, the "gh" became softened to a "kh" sound. (Thus, the Welch people today still go by their ancient name, Khumri.) **2 Kings 17:6** gives the location of the land of the Gimirri, which is consistent with the findings of historians,

**<sup>6</sup> In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan and in the cities of the Medes.**

This is also where Ezekiel found them when he had traveled to them to prophesy to them about their future. **Ezekiel 1:1** says he was "*among the captives by the river of Chebar.*" This river is now known by the name Khabour. Bullinger tells us in his notes on **Ezekiel 1:1** (in The Companion Bible) that this river empties into the Euphrates about 45 miles north of Babylon. Ezekiel was a missionary prophet to the Israelite tribes in Assyria. Obviously, they had not been lost in his day, even though he prophesied about 150 years after their captivity.

One of the reasons modern Bible teachers have lost the House of Israel is because they insist that the name Gimirri comes from Gomer, rather than from Ghomri. This Gomer, they say, is one of the descendants of Japheth (**Gen. 10:2**). This view was propagated years ago, prior to the great archeological discoveries of the nineteenth century. It was total speculation and had no historical foundation whatsoever. No historical record exists that would connect the Gimirri with the Gomer of **Genesis 10:2**. But with the excavation of the great library at Nineveh in the early twentieth century, all speculation vanished. All historians now recognize that the name comes from Ghomri, who was king Omri of the northern House of Israel.

From a Biblical and prophetic perspective, however, we do find it very interesting that Hosea was commanded by God to marry a harlot named Gomer in order to portray God's marriage with the House of Israel. In the prophetic type, Hosea was a type of Christ, while Gomer represented Israel, the Bride. It is incredible that in the prophecy of Hosea, God saw fit to use the official Assyrian name for Israel. Later, when God divorced the House of Israel, we find that Israel was known among the nations as Ghomri, or Bit-Khumri. Furthermore, the king of Israel who was ruling Israel at the time of Samaria's fall was *king Hoshea*. (See **2 Kings 17:6**, quoted earlier.) This is but a slight variation of the name Hosea. Thus, we see that Hosea and Gomer were prophetic types of Hoshea and Ghomri. There is no question about it. The Ghomri-Gimirri were Israelites in their Assyrian captivity, NOT the people of Gomer, the son of Japheth.

The Gimirri Israelites are well known in history. Virtually all historians tell us that these people dominated the region for centuries just south of the Caucasus mountains between the Black Sea and the Caspian Sea. Instead of being absorbed by the nations, they increased greatly, even as God had promised. As their population grew, many of them began to move north and west through Asia Minor (modern Turkey) and into Europe. Others went into Europe through the northern route across the Caucasus into the Crimean peninsula. Hence, they were given the name, "Caucasians." Their tombstones in the Crimea show that they did not soon forget their Israelitish origins. In the book, *Academia Scientiarum Imperialis, Memoires*, by A.E. Harkavy, 1863, Vol. 24, No. 1, p. 9, we read of this epitaph on one of those tombstones,

*I, Jehuda ben Mose ha Nagolon, of the East country, ben Jehuda ha-Gibbor of the tribe of Naphtali, of the generation Schillem, who went into exile with the exiles who were driven away with Hosea, the king of Israel, together with the tribes of Simeon and Dan and some of the generations of the other tribes of Israel, which (all) were led into exile by the enemy Shalmanezzer from Schomron and their cities to Chalach, that is, Baclack and to Chabar, that is, Chabul and to Hara, that is, Herat, and to Gosan, that is, Gozna, the cities of the exiled tribes of Reuben, Gad, and the half of Manasseh, which Pilneser drove into exile and settled there (and from there they scattered themselves over the whole land of the East as far as Sinim)—when I returned from*



*wandering in the land of their exile and from journeyings in the dwelling places of the descendants of their generations in their resting places of the Land of Krim. [i.e., the Crimea].*

On page 130 of Frederick Haberman's book, *Tracing Our Ancestors*, he quotes another inscription in an ancient Israelitish cemetery in the Crimea that had been deciphered by Prof. Chwolsen of Petrograd. It reads as follows,

*This is the tombstone of Buki, the son of Itchak the priest; may his rest be in Eden, at the time of the salvation of Israel. In the year 702 of the years of our exile.*

This epitaph makes it clear that some had kept precise records of their exile and that they considered themselves Israelites of the Dispersion. These people were not of the Jewish Dispersion that began in 70 A.D. These were Israelites who had been dispersed eight centuries earlier, many of whom were living just north of the Black Sea in the Crimea, as many of their fellow Israelites were migrating north and west into Europe proper.

Besides tombstones, there is a small amount of literature from these Israelite captives. For instance, in the Apocrypha there is a book called Tobit. It is the story of a man of the tribe of Naphtali in the Assyrian captivity. (See **Tobit 1:1–2**.) We read that Tobit died in Ecbatana of Media at the age of 117 (**Tobit 14:14**). These Israelites of the so-called "lost tribes" were descended from those which the apocryphal book of Esdras mentions. **2 Esdras 13:40–45** reads,

*<sup>40</sup> Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmanezzer the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. <sup>41</sup> But they took this counsel among themselves, that they would leave the multitude of the nations, and go forth into a further country, where never mankind dwelt, <sup>42</sup> That they might there keep their statutes, which they never kept in their own land. <sup>43</sup> And they entered into Euphrates by the narrow passages of the river. <sup>44</sup> For the Most High then showed signs for them, and held still the flood, till they were passed over. <sup>45</sup> For through that country there was a great way to go, namely of a year and a half; and the same region is called Arsareth.*

This passage comes from the book of Esdras (the Greek form of the name Ezra). It is considered "apocryphal" because it is doubtful that Ezra himself wrote it. Many believe that it was written by a later writer under the pen name of Esdras. Such tactics were common in ancient times. Nonetheless, no matter who wrote it, it could not have been written prior to the original Ezra, who was sent to Jerusalem in 458 B.C., under the Edict of Artaxerxes of Persia. Even if the book had been written by the original Ezra, it shows that the "lost" Israelites could still be positively located at least three centuries after their deportation. After all, by the time Ezra went to Jerusalem in 458 B.C., the city of Samaria had been in ruins for 263 years.

Josephus records a letter written by the Greek king of Sparta to Onias, the High Priest of Judah, in the second century B.C., in which he claims to be kindred to Abraham. It is recorded in *Antiquities of the Jews*, XII, iv, 10,

*Areus, King of the Lacedaemonians, to Onias, Sendeth Greetings*

*We have met with certain writing, whereby we have discovered that both the Jews and the Lacedaemonians are of one stock; and are derived from the kindred of Abraham. It is but just, therefore, that you, who are our brethren, should send to us about any of your concerns as you please. We will also do the same; and esteem your concerns as our own; and will look upon our concerns as in common with yours. Demoteles, who brings this letter, will bring your answer back to us. This letter is four square; and the seal is an eagle with a dragon in his claws.*

Onias did not have time to reply before he died. The reply came from Jonathan, the High Priest, and is recorded in *Antiquities of the Jews*, XIII, v, 8, as follows,

*Jonathan, High Priest of the Jewish Nation, and the Senate, and Body of the People of the Jews, to the Ephori and Senate, and People of the Lacedaemonians,*

*If you be well, and both your public and private affairs be agreeable to your mind, it is according to our wishes. We are well also. When in former times an epistle was brought to Onias, who was then our high priest, from Areus, who at that time was your king, by Demoteles, concerning the kindred that was between us and you, a copy of which is here subjoined; we both joyfully received the epistle and were well pleased with Demoteles and Areus. Although we did not need such a demonstration; because we were satisfied about it from the sacred writings; yet did not we think fit first to begin the claim of this relation to you; lest we should seem too early in taking to ourselves the glory which is now given us by you. It is a long time since this relation of ours to you hath been renewed; and when we, upon holy and festival days, offer sacrifices to God, we pray to him for your preservation and victory. As to ourselves, although we have had many wars that have compassed us round, by reason of the covetousness of our neighbors, yet did not we determine to be troublesome either to you, or to others that were related to us. But since we have now overcome our enemies, and have occasion to send Numenius, the son of Antiochus, and Antipater, the son of Jason, who are both honourable men belonging to our senate, to the Romans, we give them this epistle to you also; that they might renew that friendship which is between us. You will therefore do well to write to us and send an account of what you stand in need of from us; since we are in all things disposed to act according to your desires.*

It is clear from this letter that the leadership of Judah in the second century before Christ were already aware that this Greek tribe of Lacedaemonians, or Spartans, were of the seed of Abraham. They did not attempt to contact them or lay claim to the relationship, but they did pray for them on the feast days. This is perhaps a reference to the Feast of Tabernacles, in which they offered 70 bullocks on behalf of the 70 nations of the world (**Num. 29:12–32**). Yet it is very likely that they would continue to offer sacrifices and to pray for their brethren of the dispersed House of Israel.

We are not told which sacred writings the Judean senate had read which told them that the Spartans were of kindred stock. However, we are given a very revealing clue in the official seal on the letter from Areus. It was the sign of the tribe of Dan. **Genesis 49:17** says that "*Dan shall be a serpent by the way*," and thus, their standard (banner) in the wilderness was an eagle with a serpent ("dragon") in its claws. This is made apparent also in Ezekiel's vision, when he saw the throne of God surrounded by four faces, which were reflected in the four main tribes of Israel when they surrounded the throne of God (Tabernacles) in the wilderness. **Ezekiel 1:10** says these four were as follows:

- (1) To the south,      Reuben,      pictured as the face of a man,
- (2) To the east,      Judah,      pictured as the face of a lion,
- (3) To the west,      Joseph,      pictured as the face of an ox,
- (4) To the north,      Dan,      pictured as the face of an eagle.

These tribal standards of Israel's encampment in the wilderness under Moses were meant to picture the four beasts around the throne in **Revelation 4:7** as well. While this is a fascinating study in itself, our purpose here is only to show that the standard or seal of the tribe of Dan was the "flying eagle" (**Rev. 4:7**) carrying away the "serpent by the way" (**Gen. 49:17**). Thus, the seal on the letter of Areus identified those people as Danites. They had quite likely moved to the Greek peninsula quite early in their history, for we find that the territory allotted to the tribe of Dan in the days of Joshua was in the middle of Philistine territory. This area was not conquered fully until the time of David. **Judges 18:1** tells us that the Danites had to go north of Canaan to find places where they might settle. As they increased in population, it is likely they would have colonized other parts of the world. In the time of the Trojan war, the dominant tribes and heroes of that epic were the "Danai" and the "Danaans." The Trojan war took place a few centuries after Joshua led Israel into Canaan. Thus, the tribe of Dan had plenty of time to colonize various areas of Greece and Asia Minor.

The main bulk of the "lost" tribes of Israel were known to exist even after the time of the apostles in the New Testament. Josephus wrote about the tribes of Israel in his day. In *Antiquities of the Jews*, XI, v, 2, he writes,

*Wherefore there are but two tribes in Asia and Europe subject to the Romans; while the ten tribes are beyond Euphrates till now; and are an immense multitude, and not to be estimated by numbers.*

Not only does Josephus affirm Israel's continued existence in the first century A.D., but he also tells us that God had multiplied them exceedingly, even as Hosea had prophesied (**Hos. 1:10**). This does not sound like Israel had been lost in their time of captivity, nor does he tell us that they had been absorbed by other nations. He tells us that those Israelites had become "an immense multitude" and were very much identifiable in the first century A.D. It may be easy to lose a few people among the nations, but it is not possible to lose "an immense multitude." They were obviously by this time the dominant people in the region beyond the Euphrates between the Caspian Sea and the Black Sea and had already spread throughout Asia Minor.

If Josephus knew where those Israelites were located, then it is highly improbable that the writers of the New Testament would be ignorant of their location. When we study the writings of Peter and James, we quickly see that they felt a special call to evangelize the Israelites of the Dispersion. James wrote his epistle "*unto the twelve tribes that are in the Dispersion*" (**James 1:1**, Rotherham's The Emphasized Bible). We find the same terminology in **1 Peter 1:1**, and again we quote from The Emphasized Bible,

**<sup>1</sup> Peter, an apostle of Jesus Christ, unto the chosen pilgrims of the Dispersion throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, (chosen) according to the foreknowledge of God the Father.**

Thus, when Peter refers to these people as "*a chosen nation, a royal priesthood, an holy nation, a peculiar people*" (**1 Peter 2:9–12**), he was not using spiritualized terminology. He was quite literally referring to the Israelites of the Dispersion and reminding them of their original calling at the foot of Mount Sinai (**Ex. 19:5–6**). He was, in effect, appealing to them on the basis of their known heritage, telling them the good news that Jesus Christ had redeemed them from the sins which brought about their Dispersion 800 years earlier. These people who, for 800 years had been "not My people" (**Hosea 1:9**) and had been shown "no mercy" (**Hosea 1:6**), were now to be reinstated as the people of God and obtain mercy (**Hosea 2:23; 1 Peter 2:10**).

All this, Peter says, was made possible by Jesus' work on the Cross. In His first appearing, Jesus came of the line of Judah to secure His throne rights to rule over the House of Israel. His second appearance secures His birthright, which had been given to Joseph, the ruling tribe of the dispersed and "lost" House of Israel. The work of reuniting the birthright with Jesus the King began in the days of the apostles, as they spread the gospel to those lost sheep. In doing this, of course, the gospel also went to the whole world; but Peter and James make it clear that they were concerned for their brethren of the Dispersion, who held the birthright.

While historians throughout history, and even the apostles in the New Testament, have continued to write about the Israelites, it is amazing that modern Bible teachers seem to ignore the facts completely. Their zeal to give the birthright to the Jews today blinds them to the entire flow of prophecy in its outworking among the modern nations. The only fact that makes any sense of this is that God intended that Israel be lost and thought dead, even as Jacob thought his birthright son, Joseph, was lost forever in the original prophetic pattern. But the day is coming when Joseph will be found in plain sight at the head of the nations (**Gen. 45:26**).

Tracing those Israelites is no longer a historical problem. The archeologists of the past century have unearthed all the evidence needed to link the lost Israelites with the Caucasian nations of the world. As we have already shown, the ancient monuments refer to them as Beth-Khumri, or House of Omri. These Khumri, or Gimirri, were called by other names by various ancient historians.

The Behistun Rock (the burial place of Darius I, king of Persia) is one of the most important of those inscriptions. It lists 23 nations or tribes that he ruled in his kingdom. The inscription is written in three languages on the face of a 1700-foot rock cliff. This enables us to see what the Israelites were called in three languages: Persian, Susian, and Babylonian. Using the translation of L.W. King and R.C. Thompson in The Inscriptions of Darius the Great at Behistun, we see that in the Persian language, Darius ruled over "Scythia." In the Babylonian language it is called "*Matu Gimiri*," or the land of the Gimirri (Cimmerians).

If we look at the Greek historian, Herodotus, who was contemporary with Darius, we find that he calls them by the Greek term "Sacae." Thus, in a footnote to Book IV of Herodotus, Essay 1, footnote 1, we read,

*The ethnic name of Gimiri first occurs in the cuneiform records at the time of Darius Hystaspes, as the Semitic equivalent of the Arian name Saka (Sacae) ...*

Thus, we find that the Gimiri, or Gimirri, are the same people as the Saka. Historians also use the Greek name Kimmeroi, or "Cimmerian" as the equivalent to Gimirri. These are the Celts.

By the same token, if we read the histories of the Roman historians, who wrote in Latin, we will find the Latinized spelling. In Latin, the Saka, or Sacae, are called *Saxons*. But no matter how the names are spelled or pronounced in the various ancient languages, historians have been able to identify these people as coming from the same Israelites who were taken captive into Assyria. Those Israelites migrated into Europe under many different names and multiplied greatly, that they might fulfill the promise to Abraham, according to the word of Hosea and the other prophets.

These Israelites broke up into many tribal groups as they migrated by different routes through the centuries. However, because they were all originally the same people, historians came to settle upon the term "Caucasian," because many of them migrated north through the Caucasus mountains that are located between the Caspian Sea and the Black Sea as they settled in the nations of Europe. From there, many spread into the "New World" and lands around the world. The fact that these people are descended from the tribes of the House of Israel explains why Christianity took root in the West, rather than in other lands. It was in the overall Plan of God that the Gospel should go to them first, even as **Hosea 1:10** had prophesied. God intended that the House of Israel should be the primary source of the world missionary movements that would carry the Gospel to the rest of the world. This is precisely what has occurred.

This, then, is why God picked America and Britain to reenact the time of Jacob's trouble from 1776 to 1986/96. God was fulfilling His Word on a physical level, so that we might know what He is doing on the spiritual level to bring forth the Manchild. In the great parable of the nations, we see the European nations representing the sons of Jacob. Britain stands at the head of those nations, geographically pictured as Jacob himself. In fact, their flag is called the "Union Jack." Jack is a shortened form for Jacob. America was populated largely by religious persecution in Europe among Jacob's sons. Joseph was "sold" into the wilderness and was "*separate from his brethren*" (**Gen. 49:26**) for 210 years. The land of Joseph itself in this parable became two nations, Canada and the United States, even as Joseph had two sons, Ephraim and Manasseh. During this time of Joseph's separation, we came into prominence among the nations, even as Joseph was elevated to rulership during his time of being "lost" and separated.

In fact, Joseph spent 12 years under Potiphar and in the dungeon before being elevated to power at the age of 30. Even so, on the national scale, we find that America and Canada began to come to a position of world power after 12 x 10 years (1776–1896), at the age of about 300. (The first British settlement in America came in the late 1500's. And 300 years later brings us to the late 1800's.)

At the International Peace Arch on the U.S.-Canadian border at Vancouver, British Columbia, there are two inscriptions on the archway as one goes from one country to the other. One side reads, "*Children of a common mother*;" the other reads, "*Brethren dwelling together in unity*." Does this not speak of Joseph's two sons, both born of Asenath (**Gen. 41:45**)?

America started out with 13 states and has grown now to 50. We started out with the same number of tribes as the original House of Israel. (Jacob had 12 sons, but Joseph's sons became two tribes, Ephraim and Manasseh; this made a total of 13 tribes in all. Yet there were only 12 land-owning tribes, because Levi was not given a land inheritance.) We have now grown to 50 states, the number of the Jubilee. All of the nations of Israel around the world bear the marks of Israel in their national symbols. In that way, America is not unique. Some nations seem to bear the marks of specific tribes in Israel. Other writers have done studies on this, but such material is beyond the scope of this book.



## Judaism or Christianity?

There is a book published in Hebron in the Israeli state written by Yair Davidy, entitled, *The Tribes*, which relates "the Israelite Origins of Western Peoples." Its Jewish author even has a Letter of Commendation from Rabbi Abraham Feld of the prestigious Maccabee Institute in Jerusalem, who writes,

*Mr. Davidy is a first class historian and has produced an astonishing book. He is working in the spirit of the students of the Gaon Elyahu of Vilna, who sent emissaries looking for the lost tribes. Indeed, the Jerusalem Talmud declares in the days to come the ten tribes will be righteous converts (Sanhedrin 10). Thus, Mr. Davidy's masterly documented and profoundly thoughtful work is helping bring the world forward in the dynamic process of Redemption. We of Mosad Maccabee have only the highest praise and respect for this valuable contribution to understanding our roots and heritage.*

This book is valuable, in that we now find recognized Jewish scholars admitting that Europe was peopled largely by the "lost" tribes of Israel. While many Jews have known this for a long time and have even written articles on it, it has generally been more profitable for them not to divulge this to the evangelical movement. Davidy's book starts out by telling us,

*This book shows how most of the ancient Israelites were exiled and lost their identity and that today their descendants are to be found mainly amongst the "Gentile" peoples of North America, Northwest Europe, Australasia and South Africa. The present-day Jews in the Diaspora and Israel [i.e., the Israeli state] are mainly descended from only two of the original twelve tribes whereas the offspring of the remaining majority are in the above areas ... (p. 1)*

*These claims are not far-fetched. They are supported by Biblical, Historical, and other evidence much of which is, in effect, even recognized by the academic world, which simply has not sufficiently co-related the information in its possession and has not drawn the necessary conclusions from the proof it already acknowledges. (p. 2)*

*The Israelites were transported en-masse first mainly to areas in northern Mesopotamia and to Hara and from those regions they later moved northward into "Scythia" (roughly the area encompassed in the past by the U.S.S.R.) whence they migrated in several waves to the extreme north and west of Europe from which their descendants settled North America, Australasia, and South Africa. The peoples in these said nations today are thus in the Biblical and historical sense brothers of the Jews who came from the remaining southern kingdom of Judah and comprised the second half of the Hebrew nation with the Lost Ten Tribes comprising the remainder. The Jews and the Lost Ten Tribes together form the Israelite HEBREW nation. (p. 7)*

For the most part, Davidy simply enlarges upon the brief material that I have presented in this chapter. Like other books that have been written on this subject in the past century or more, the evidence is solid. The historical proof has multiplied with each new archeological dig. However, from our Christian perspective, Davidy's Jewish viewpoint does present some drawbacks. It is plain that he feels Christians ought to reunite with the Jews under the banner of Judaism, or at most a Judaism with Jesus added to it. He believes that the Biblical reunification of Judah and Joseph is a call for Christians, in effect, to return to Judaism as Messianic Jews and support the very Zionist movement that he knows is not the real fulfillment of the prophecy.

As we have already seen in previous chapters, the remnant of Judah that rejected Jesus is fulfilling the prophecies of the cursed fig tree and the Zionist aspirations of Esau-Edom. Those prophecies tell us that that branch of people will no longer bear any Fruit, and that the Edomites will ultimately come to a violent end sometime after their "return" to the old land.

Likewise, in dealing with the Judah remnant in His day, Jesus said specifically that the Kingdom of God would be taken from them and given to a nation bringing forth the Fruits of the Kingdom (**Matt. 21:43**). If that is so, then how



can a Christian reunite with that Fruitless nation in hopes of receiving the Kingdom? The promises of God are not to be found in association with those Jewish aspirations.

The modern Jews and the Israeli state are the "citizens" who hated Jesus, saying, "*We will not have this Man to reign over us*" (**Luke 19:14**). Jesus said they were to be brought back to that land for destruction (**Luke 19:27**). For the past 2,000 years, the remnant of Judah known as Jews have operated without the King, for they rejected His rule over them (**Luke 19:27**), slew Him in order to seize the inheritance for themselves (**Matt. 21:38**), and turned the Temple into a den of thieves (**Matt. 21:13**). This does not sound like a call for Israel to unite with the remnant of Judah that rejected Jesus' rule. *Thus, for anyone to convert to Judaism would be to take on the curse that has been laid upon that nation.* The solution is *not* for Israelites to unite with Jews or convert to Judaism, but for Jews to acknowledge their national sin and proclaim Jesus King.

Christians today need to understand this clearly. In the mad rush to convert the Jews, many Christians have instead confirmed the Jews in their Judaism by allowing more than one door into the Kingdom. Some say Jews can be saved by the law; while "gentiles" are saved by grace. Some have gone so far as to say that the Jews can be saved without accepting Jesus. They speak of the modern Jewish rabbis with reverence, as if they are somehow godly men apart from Jesus Christ. Their attempt to accommodate the Jews and not hurt their feelings has only worked to cement them into their Jewishness, giving them the impression that they can be saved by remaining in their Judaism.

Certainly, we should be tactful and manifest the love of Christ to all; but we must also keep in mind that, at times, Jesus did not seem to be tactful. His statements will always seem insulting to a Jew that does not know Him. But we should not be ashamed of Jesus' statements. If we really believe that Jesus is the Messiah without sin, we should agree with His words, even if it makes certain Jews angry. I, for one, do not find it fitting to apologize for Jesus' statements or to downplay His words in hopes of befriending and converting those who reject Him.

## True Jews and True Israelites

The Scriptures are clear that there is only one way the breach can be repaired. The sticks of Judah and Joseph must be reunited in the hand of "David My servant" (**Ezek. 37:24**). This is a reference not to David but to Jesus, who was the "son of David" (**Matt. 1:1**). Jesus is the Repairer of the Breach. He came the first time of the lineage of Judah—specifically of David's line—to secure for Himself His throne rights. The second time He comes to do a Joseph work, to secure His birthright (the Kingdom). In that He comes through both Judah and Joseph, He is the Repairer of the Breach, for He earns the rights of both lines through His work.

This is why Jesus' adoptive father was named Joseph. Though he was a Judahite, he was nonetheless named *Joseph* to prophesy His second work or ministry in the tribe of Joseph.

This is why **Micah 5:2** says He was to be born in Bethlehem Ephrata. He was born in Bethlehem first; and He comes through Ephraim (plural of Ephrata) the second time.

This is why Benjamin had two names: Benoni and Benjamin (**Gen. 35:18**). Benoni means "son of my sorrow," and thus, Jesus was first manifested as a "*man of sorrows and acquainted with grief*" (**Isaiah 53:3**). His second manifestation is as Benjamin, the "son of my right hand."

In that He is manifested through both Judah and Joseph, He becomes the inheritor of both Judah's right to rule and Joseph's birthright.

In the Old Testament, each tribe and each family held a specific birthright. There was, of course, the highest tribal birthright, which had been passed from the original son of Jacob. The holders of each tribe's birthright were the 12 princes of the tribes (**Num. 7:11**). Although there came to be many individuals within each tribe, the prince, or head of the tribe, was where the tribeship itself resided. Throughout Israel's history, there were many individuals who left the tribal unit and colonized other parts of the world. These were men who were, say, Judahites, or Reubenites, or Danites—but they never constituted the tribe itself. The tribe, in a legal sense, resided with the birthright holder.

When the northern House of Israel was deported to Assyria, there were many individual Israelites who somehow escaped deportation and who remained in the land. But these did not constitute the tribal units themselves. Hence, **2 Kings 17:18** says that *"there was none left but the tribe of Judah only."*

By the same token, when Assyrians laid siege to Jerusalem in the days of Hezekiah, we find that they had already *"come up against all the fenced cities of Judah and took them"* (**2 Kings 18:13**). Sennacherib's famous inscription describing this tells us that they *"captured forty-six of his strong cities and fortresses and innumerable small cities."* Thus, by this we see that a great many people of Judah—perhaps even the majority of the Judahites—were taken captive by the Assyrian army, along with their fellow Israelites. But these captive Judahites did not constitute the tribe itself. The tribe of Judah remained in Palestine, simply because king Hezekiah remained in Jerusalem. Hezekiah was the birthright holder, for God had given that honor to the seed of David. Where Hezekiah was, Judah was.

The point is that the tribeship of Judah in a legal sense was where the line of David resided, particularly the birthright holders that led to Jesus Himself. Many Jews remained in Babylon, but Judah itself—the tribe—was in Palestine, because Mary's ancestors had returned there after the Babylonian captivity.

Then Jesus was born "King of the Jews" (i.e., "Judeans," **Matt. 2:1–2, 27:37**). He was the birthright holder of the tribe itself. He had the legal right as the son of David to rule Judah and all Israel. Where He was, the tribe was. In fact, no one really would have a right to call himself a true Judahite except as he was associated with Him. Most of the people eventually rejected Jesus as Messiah. In effect, they revolted, saying, *"We will not have this man to reign over us."* In rejecting Him, they separated themselves from the birthright holder of the Tribe of Judah. In rejecting Him, they forfeited their legal right before God to call themselves Judahites, or "Jews." Hence, the remnant of "Judah" that rejected Jesus as the Messiah are not true Jews at all—at least, not in the sight of God. It matters not what men called themselves. Only what God says matters.

Thus, Paul tells us in **Romans 2:28–29**,

**<sup>28</sup> For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:**

**<sup>29</sup> But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**

A true Jew (Judahite) is one who has a heart circumcision. As Christians, we believe that this is only possible through the acceptance of Jesus as the Messiah. As far as God is concerned, all Jews who reject Jesus as King are outside of the legal entity that God calls "Judah." Even if they were full-blooded Judahites, they would not be "true Jews" apart from the King whose right it is to rule.

One might also ask about the true Israelites. Just because one can claim to be a full-blooded descendant of Israel does not necessarily make him a true Israelite in the sight of God. "Israel" was the name the angel gave to Jacob after he had come to recognize the Sovereignty of God. Before that night, he was just a Jacobite, a supplanter, a usurper, a "heel-catcher." But after the crisis in his life where he wrestled with the angel, he was named "Israel." Likewise it is with all of us. Though we be full-blooded descendants of Jacob-Israel, we are not "true Israelites" until we have inherited the birthright of Joseph in the second work of Christ.

Of course, the Apostle Paul does treat the subject from a slightly different angle. In **Romans 9:6–8** we read,

**<sup>6</sup> Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:**

**<sup>7</sup> Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. <sup>8</sup> That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.**

Here Paul says that not all Israelites are really Israelites in the sight of God. This affirms our statement. The only difference is that Paul implies that there are true Israelites today, even before the second work of Christ has been fully manifested. This is true in the sense that many are *candidates* for transfiguration. Though they may die, they will

certainly be in the first Resurrection to receive their reward with those Overcomers who are alive when the Feast of Tabernacles is fulfilled.

These, then, are considered "true Israelites" even before they are fully restored to the Image of Christ. This seeming discrepancy is easily reconciled by the doctrine of Imputation, by which God calls what is not as though it were (**Rom. 4:17**). We are called righteous, though we are not yet righteous, even as God attributed many children to Abraham before he had any at all. Thus, when Paul implies that there are "true Israelites" even in the present age, he is imputing many sons to Abraham even before they are born.

Yet the point Paul makes in **Romans 9:6** tells us the essential fact that just because one may be an Israelite in the flesh does not automatically ensure that he is a true Israelite who will identify with Jesus in His second work by inheriting the first Resurrection at the beginning of the Tabernacles Age. Not all Israelites are Israelites in the sight of God.

Jesus' second work is a Joseph work. He comes to receive the birthright of Joseph, which is a work of Sonship. That work has yet to be done. Joseph is still "lost." The Jacobites yet believe him dead. But there is coming a day when the world will recognize what God has been doing on both a political and a spiritual level. On the world scene, God has taken the descendants of Joseph, along with the rest of the House of Israel and has brought them through a series of "times of Jacob's trouble." The year 1986 was the end of 13 periods of 210 years. Now it is time for the physical descendants of Joseph to be made known to their brethren.

What God is doing in the world on the carnal level, He is also doing spiritually within the hearts of the Jacobites (Christians). He is leading us and training us, bringing us to the point where we will at last recognize that Jesus Christ is Sovereign, that "God rules," so that we too might have our Peniel experience and see His face. This is a transfiguration experience, for when we see His face, we shall be like Him (**1 John 3:2**). We shall be even as Moses when he came down from the Mount with his face glowing with the presence of God (**Ex. 34:29**). The only difference is that we are now coming to the Tabernacles Age, when the glory that will be ours will never fade.

It is not enough to be a physical Israelite or a physical Judahite. While it is true that God continues to work through them on a physical level on the world scene, there is a much higher goal to attain. Physical Israelites who know not Jesus Christ as their sovereign King are not "true Israelites" in the legal sense. Such unbelievers have struck out on their own for other shores and have forsaken their birthright holder, Jesus Christ in His second appearance. The same is true with true physical Judahites, or Jews. Those who reject Jesus Christ in his first work have no legal right to call themselves by the tribal name of Judah.

Thus, in the legal sense, anyone who calls himself a Jew or a Judahite but who rejects Judah's tribal head, Jesus Christ, is not a "true Jew" at all, no matter what his ancestry is. By the same token, there are no true Israelites as of this writing, for a true Israelite is one who has a new immortal body (Tabernacle) that manifests Christ in the fulfillment of the Feast of Tabernacles.

On the other hand, there are many others who are not natural Israelites or Judahites, but are *strangers* who have joined themselves to Jesus. Isaiah says that they will have a name that is better than that of sons and daughters (**Is. 56:5**). Justification by Faith does not change anyone's physical heritage or race; but it does identify them in Jesus' first work on the Cross and makes them "true Judahites" in the sense that Paul speaks. And when a person enters into the Tabernacles experience (the glorification of the body, or the receiving of the Tabernacle which is from heaven), he identifies with Jesus Christ in His second work of Sonship—the Joseph work. In this he becomes a "true Israelite," having received the birthright.

In no case is it required that Israelites become Jews, or that Jews become Israelites. In no case is it required, nor is it possible, that a non-Israelite become a racial Israelite. Racially, we are what we are. All must become believers in Jesus and confess Him to be the King of kings and Lord of lords, no matter what their heritage. All Creation must eventually come under His rulership. He is the Unifier of all peoples, the Repairer of the Breach, and the Restorer of all Creation. The day comes when He will be "*all in all*" (**1 Cor. 15:28**).

With the Overcomers' declaration of the Jubilee in the autumn of 1996, the breach began to be repaired. In time, the nations will begin to be transformed into truly Christian nations, with Jesus as our only King and His law our only law and constitution. The Word of the Kingdom will ultimately go forth as a witness into all nations, which will (after a time) bring all things under His feet. Because God turned the clock back ten years in 1996, the time of Jacob's trouble may be extended until 2006, but even so, the final 210–220 year patterns of Biblical history have nearly run their course.

All the people of the earth have grown tired of the oppression of man's unjust laws and oppression, both in the religious and the secular realms. This is about to end with the rebirth of Manasseh. It is about to end with the birth of the Manchild that will change the course of history forever.

## Chapter 16: Other World Events in Bible Prophecy

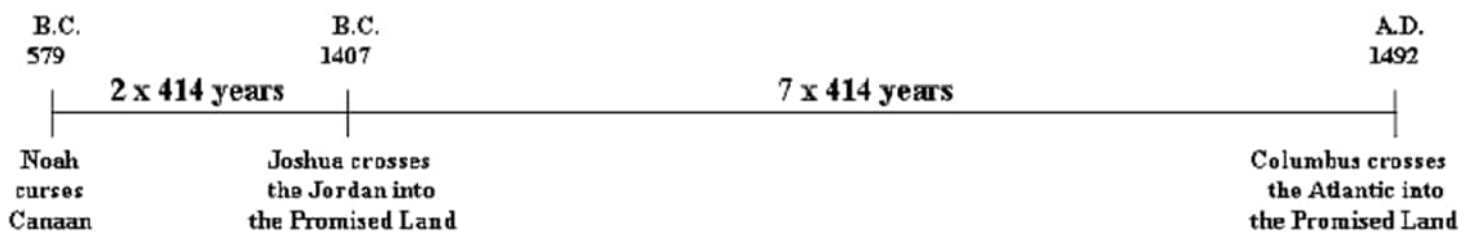
Once we have made the proper historical identification of the nations of Israel in modern times, the fulfillment of Bible prophecy can be seen in an entirely new light. In fact, one could write many volumes explaining world events in this light, but we are limited to only a single chapter. Thus, I will attempt to give an overview and allow others to explore the specific details more thoroughly in other studies.

### The Year 1492 in Prophetic History

You will recall from Chapter 4 how Noah cursed Canaan for the actions of his father (Ham) in Genesis 9. That curse was spoken in the year 1660 from Adam. Canaan was then given two periods of 414 years as a grace period. When these were completed, Joshua marched across the Jordan river and expelled the Canaanites in the year 2488 ( $1660 + 828 = 2488$ ). In our modern way of reckoning, Joshua entered Canaan in the year 1407 B.C.

Anyway, if we extend Canaan's cursed time another  $7 \times 414$  years, we come to the year 1492 A.D.

#### Cursed Time from Noah to Columbus



This is what is called a prophetic parallel. A parallel is a prophecy whose fulfillment is repeated on a larger scale and on a longer time cycle. In this case, we see that Canaan's grace period ended with the invasion of Israel. Actually, if the 12 spies had all given a good report, and if Israel had entered Canaan at that first opportunity, they would have brought judgment upon Canaan 38 years before the end of their grace period. In this, we see a notable example of the Sovereignty of God. It was the *Will* of God that Israel enter the land early, but it was not God's *Plan*. He planned from the beginning that Israel would refuse to enter, so that Canaan would have its full grace period.

There is much evidence that Israelites came to America in ancient times. The Las Lunas inscription in New Mexico is an ancient stone with the Ten Commandments inscribed upon it in the ancient Phoenician-Hebrew language. (For a picture and translation of this inscription, see **Missing Links Discovered in Assyrian Tablets**, by Biblical archeologist E. Raymond Capt, pp. 155–156, available from Artisan Sales, PO Box 1529, Muskogee, OK 74402, 800-722-7011.) This may be one reason why the prophetic parallel exists between Joshua's Jordan crossing and Columbus' Atlantic crossing. Joshua led Israel into the Promised Land in his day; Columbus did the same with the New World, the New Israel, the New Promised Land. In both cases, what was good news for the Israelites was bad news for the previous inhabitants. But overall, God rules in the affairs of men, and He set the boundaries of the nations according to the number of the children of Israel (**Deut. 32:8**).

Unfortunately, the Israelites in ancient times, and more recently in America, have often behaved in flagrant violation of God's law. We do not seek to justify the sins of our forefathers, either in Joshua's day or in the days of early America. In God's dealings with the Canaanites of Gibeon, it was clear that God intended to bring the Canaanites into the position of serving God's House. We have already seen how this was an early prophetic type of the Order of Melchizedek. We saw how Noah's curse on Canaan was ultimately a blessing to them, for it "cursed" them to serve the Lord God of Shem (Melchizedek).

The same parallel appears to exist even today in America. The U.S. government made many treaties with the native Americans, but they kept very few of them. Even so, there are many native Americans today who serve the Lord God of Shem with all their hearts. At present, there is only a remnant of grace among the nations (including the nations of



Israel throughout the world), but ultimately, God will be all in all. In the time of the Restoration of All Things and the manifestation of the Sons of God, all the troubles and injustices of life will be righted and rewarded, even as Paul has said in **Romans 8:18**,

**<sup>18</sup> For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.**

At that time, the true heart of God will be made manifest to the world. It was never in His heart to solve the world's problems by bloodshed and destruction. The condition of fallen man has made this method necessary for now in order to make manifest the wicked heart of man without God. But the purpose of the glorification of the body through the Feast of Tabernacles is to empower a people who will be able to resolve these injustices by the true heart of God, which is a love for His creation. These true Sons will be sent out to restore all things and manifest His true character to the world.

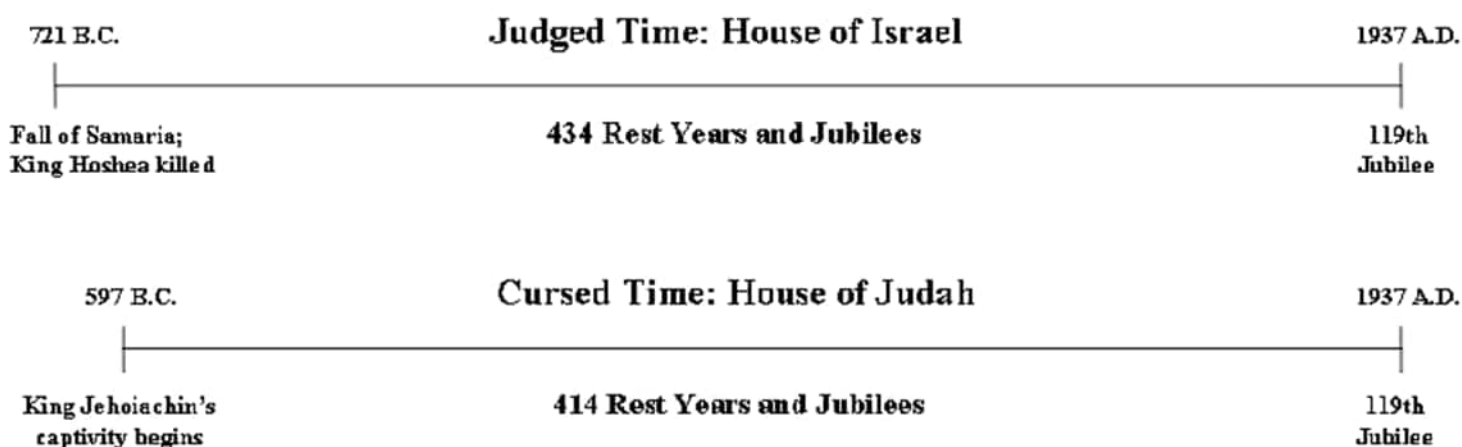
Meanwhile, in spite of our imperfections, God's plan for history marches on, and the little big men on the stage of history play their roles blindly, thinking they are the masters of their own souls, but having only a dim sense of their true destinies.

## The Prophetic Causes of World War II

World War II is said to have been sparked by Lord Halifax's visit to Hitler in 1937, which began the British policy of appeasement. In the same year, Prince Konoye was named Japanese Premier, and an aggressive Japanese war policy began. The Japanese seized Peking and other cities in China. Japanese planes also sank the U.S. gunboat "Panay" in Chinese waters.

The fall of 1937 was the beginning of the 119th Jubilee from Adam. The Jubilee *year* extended from the fall of 1937 to the fall of 1938. Of course, no one knew, and no one cared. To declare a Jubilee means to forgive and release those who are in bondage to men. Governments of men do not favor releasing men from subservience to the state or of cancelling debts owed to financial institutions. Thus, no Jubilee was declared, and the greatest upheaval in world history occurred in the next ten years, up to 1947/48.

The ten years following the 119th Jubilee (1937–47) run parallel to the ten years following the 120th Jubilee (1986–96). There is much we can learn from these years that is relevant to our time today. But first, let us go to the prophetic time cycles to see the importance of the 119th Jubilee from Adam (1937).



As we saw in earlier chapters, Samaria, the capital of the northern House of Israel, fell to the Assyrian army in 721 B.C. King Hoshea of Israel was captured and was presumably killed. From that point in time to the year 1937 A.D. includes precisely 434 rest years and Jubilees.

Jerusalem, the capital of the southern House of Judah, fell to the Babylonian army in 604 B.C., and king Jehoiachin was captured and deported to Babylon in 597 B.C. From that point in time to the year 1937 A.D. includes precisely 414 rest years and Jubilees.

Thus, the year 1937–38 is a pivotal year in the history of both Israel and Judah, particularly when we know how God has been working for thousands of years to repair the breach between them. Neither of these cycles are measured in standard years, but in the rest years and Jubilees which they did not keep. This is a different way of measuring time. But the fact that these reach a culmination point at the 119th Jubilee from Adam tells us some very important details about world history from God's perspective.

The number 119 is a number that is discussed by only a few authors who deal with the subject of Biblical numerology. They show how the number deals with the call to Resurrection, but it also "falls short" of 120, which is the number of the outpouring of the Spirit. The number 119 is manifested in the year 1937, in that it is a call to Resurrection, but it is still "early." In fact, it is one Jubilee early. Thus, while it seems to fall short of the goal, nonetheless, it is an early pattern for the fullness of events at the 120th Jubilee.

In other words, because Israel and Judah had each come to the end of their respective time cycles (Israel on Judged Time; Judah on Cursed Time), the year 1937 was the time when they had opportunity to avoid the judgments that were impending in those days. They fell short, of course, but their mistake was for our learning today.

First, in identifying the characters in this particular parable of history, we find that the two sides in the conflict (World War II) represent Israel and Judah. The Allied Powers, including Britain, Canada, and the U.S., played the part of the House of Israel (Joseph). The Axis powers (primarily represented by Germany) played the part of Judah. Since Judah was the tribe that was supposed to provide all the kings for the House of Israel, we find that all the monarchies of Europe are actually from Germany. Thus, it was only fitting that Germany play Judah's role.

Since Germany was playing the role of Judah in 1937, and the time cycle of Judah was based on 414 rest years and Jubilees, it was the culmination of a Cursed Time cycle. Therefore, they lost the war. Since the Allied powers were playing the role of Joseph-Israel in 1937, and their time cycle was based on 434 rest years and Jubilees, it was the culmination of a Judged Time cycle for them. They too came into judgment for not declaring a Jubilee—but they won the war. The outcome was decided by God, not by men. From God's perspective, it was a legal issue, and the time cycles had already settled the outcome of the war before the first shot was fired.

## The Ten Years After the Jubilees

The ten-year cycle after 1937–38 can be broken down into 7 + 3 years. The first seven years defined the parameters of World War II. The last three years (1945–48) saw four major developments in the history of the world:

- (1) The formation of the United Nations, a man-based *world government*.
- (2) The formation of the Israeli state, a *counterfeit "Israel"* not based upon the foundation of Jesus Christ.
- (3) The formation of the World Council of Churches, a *world church* based upon man's false concepts of God.
- (4) The Latter Rain movement, a temporary *Spiritual Outpouring*. It saw a time of great miracles and signs, with the revelation of the Feast of Tabernacles and the fullness of the Spirit. This movement was imperfect and temporary, but it spawned the rise of the great televangelists of our time.

These major developments in world history came as they did because the Jubilee was *not* declared in the fall of 1937. And so, even though the leaders of the Latter Rain movement saw many wonderful signs and miracles, and even though they received the revelation to go beyond Pentecost to the Feast of Tabernacles, and although they desired to enter into that experience, they were denied that honor, for the Jubilee had not been declared in the fall of 1937. It was too soon in the overall history of God's Plan. It was not yet time for the 120th Jubilee.

But if these things are to be taken as pattern events, then we might expect to see parallel events in the ten years following the declaration of the 120th Jubilee. Of course, the major difference, I believe, is that God raised up a Remnant of Overcomers to declare the Jubilee in 1996—which is ten years late, but by the Hezekiah Factor, is when God legally turned the clock back to 1986. Part of the evidence for this is that we did *not* experience World War III in the seven years either from 1986–1993 or from 1996–2003. Instead, the Soviet Union collapsed from 1987–1992. If God did not intend to declare the Jubilee in 1996 (i.e., 1986), then we probably would have had a war comparable to World War II. We will say more of this in the next chapter.

It appears that God is working on two ten-year cycles to bring the Overcomers into Perfection by means of the Outpouring of the Spirit at the Feast of Tabernacles. At the end of the first ten-year cycle, the Overcomer representatives declared the Jubilee on September 23, 1996. Because the clock was turned back ten steps at that time, it was, in the eyes of God, the year 1986—that is, the 120<sup>th</sup> Jubilee from Adam.

As of this writing (2000 A.D.), we await the end of the next ten-year cycle in 2006 A.D. When we project events into the future, of course, there is always the need to update this book as those dates pass, because we see only dimly into the future. Yet we should say a few words about the year 2006 in order to give you some direction to watch. First, as we have said earlier, the years 2001–2006 are 2,520 years after the ministry of the prophet Haggai, leading to the dedication of the Second Temple. His ministry began in the second year of King Darius (520 B.C.), according to **Haggai 1:1**. The foundational work of building the Second Temple had ceased until that year (**Ezra 4:24**), but it was finally finished toward the end of the sixth year of Darius (**Ezra 6:15**). This was precisely March 15, 515 B.C., as we stated on page 84.

It appears that the prophesied Temple of God will be completed in 2006, for this is 2,520 years after the Second Temple was completed. It also appears that the new priesthood that will minister in that "Temple" was born in 1986 that the 120<sup>th</sup> Jubilee. If we are correct in this, then that corporate priest (of the Melchisedec Order) will be twenty years old in 2006. One might think that this priest cannot minister until the age of 30, according to the law of Moses (**Num. 4:3**). But according to the last words of King David, the age was lowered to twenty. This is found in **1 Chronicles 23:27**,

<sup>27</sup> **For by the last words of David the Levites *were* numbered from twenty years old and above.**

In Jesus' first appearance He began His ministry at the age of thirty (**Luke 3:23**), according to the Mosaic pattern. However, it appears that in His second appearance, the pattern is on the Davidic model of twenty. This fits with the 2,520-year pattern of the Temple's completion.

Another pattern is that of the Apostle Paul and his connection to the building of the wall around Jerusalem in the days of Nehemiah. As we have already shown, Artaxerxes' decree, which began Daniel's 70-week prophecy, was issued in 458 B.C. This was Artaxerxes' seventh year (**Ezra 7:7**). Thirteen years later the same king sent Nehemiah to repair the wall and the gates around Jerusalem. **Nehemiah 2:1** and **5:14** says that he was sent to Jerusalem in the twentieth year of Artaxerxes—that is, 445 B.C. The wall was completed in 52 days in the sixth month of that same year (**Nehemiah 6:15**).

From 458 B.C. to 33 A.D. is 490 years. But if we consider 445 B.C. to be a secondary beginning point for Daniel's 70-week prophecy, the 490 years ends in 46 A.D. This is the year that the Apostle Paul was first commissioned to the ministry by the laying on of hands. The story is told in **Acts 11:27–30**. The prophet, Agabus, prophesied of a drought and famine that was shortly to come, and so Saul and Barnabas were sent to Jerusalem with contributions to help them purchase food. According to secular history, this famine took place in 47 A.D. (See Josephus, *Antiquities of the Jews*, XX, ii, 5.) Hence, Agabus' prophecy must have been given shortly before the summer of 47 A.D., certainly no later than the fall of 46 A.D.

Paul tells us in **Galatians 2:1** that he went to Jerusalem "after fourteen years" from his conversion. This was their way of saying that his trip took place in the fourteenth year from his conversion in late 33 A.D. In other words, Saul and

Barnabas were commissioned probably in the latter part of 46 A.D. Saul's name was then changed to Paul (**Acts 13:9**), and he and Barnabas were sent out on their first missionary journey.

The point of this is to show that Paul was sent out precisely 490 years after Nehemiah completed building the wall of Jerusalem. Another 4 x 490 years later brings us to 2006 A.D. We believe that this is a major watch date. The new Temple will be completed in 2006; the new Priesthood will be old enough to minister fully at the age of twenty; and the Overcomers (who are represented by the Apostle Paul) may be sent out to do the work of the Tabernacles Age that will bring all things under the feet of Jesus Christ.

If the ten-year pattern of 1937/8 to 1947/8 repeats in some way from 1996/7 to 2006/7, then we might see the following events by 2007 A.D.

(1) God may establish His *True World Government* with His appointed Overcomers ("priests") to oversee His Kingdom, based upon true biblical laws. It would probably take a few years of ministry before the hearts of the people are turned sufficiently to affect the governments of nations.

(2) God may repair the breach between true Israel and Judah, which is necessary for the reunification between the King and His Kingdom, the Messianic Line with the Birthright. This would begin to reunify nations under the

headship of Jesus Christ and/or His Overcomers who represent Him. Unlike what occurred in 1948, it would result in *the birth of the true Israel nations* on an earthly level, led by Overcomers.

(3) The manifestation of the Sons of God will establish His *true Church*.

(4) We may witness *the true Latter Rain* and the fulfillment of the Feast of Tabernacles that will usher in the Tabernacles Age. This would *not* be a temporary revival like what we saw from 1948–52 and all the other revivals during the Pentecostal Age. In this age, the Overcomers would be given the Fullness of the Spirit, which would enable them to preach the Word to all men, to begin an effective ministry to bring all things under His feet.

The contrast between these two ten-year cycles (1937–47 and 1996–2006) tells us volumes. It shows us how world events are altered by the Jubilee. No Jubilee was declared in the fall of 1937, and so we ended up with seven years of war, followed by an evil world government, a counterfeit Israel Kingdom, a false World Church, and a temporary outpouring of the Spirit. In the fall of 2006, we hope to see the beginnings of the true versions of each of these, as God brings all things under His dominion and ends the great rebellion.

## Chapter 17: The Great Babylonian Captivity in the Twentieth Century

The Babylonians took Jerusalem in 604 B.C. It marked the beginning of the 70-year captivity that Jeremiah had prophesied (**Jer. 29:10**). In 534 B.C., the Edict of Cyrus freed them to return to their own land.

This 70-year Babylonian captivity was repeated 2,520 years later, from 1917–1987 A.D., among the modern nations of the twentieth century. It began with the so-called Russian Revolution in November of 1917 and ended 70 years later when President Gorbachev gave his 70th anniversary speech before the Supreme Soviet, announcing a shift in policy that ultimately resulted in the disintegration of the Soviet Empire as we knew it.

Of course, neither Gorbachev nor anyone else in Russia comprehended just how far down the nation would slide into economic, political, and social anarchy. The new policy was sold to the Supreme Soviet as just another tactic by which they would eventually rise to the top and defeat the West. But God had other plans, for it was the end of the second great Babylonian captivity of history that was repeating on one of the most important time cycles in the Bible.

### The 2,520-Year Cycle Prophesied

Some students of the Bible are unaware of the 2,520-year cycle and its importance in Bible prophecy. However, most know about the 1,260-day cycle mentioned in **Revelation 11:3**. This is half of 2,520. A prophetic year is 360 days, because it is about half-way between the solar year (365 days) and the lunar year (354 days). Three and a half prophetic years is thus 1,260 days, and a full seven-year cycle is 2,520 days.

In short-term prophecy, a 1,260-day period is three and a half years, and 2,520 days is seven years. In *long-term prophecy*, however, we see these things fulfilled after 1,260 *years* or 2,520 *years*. Usually, we see short-term fulfillments which are types and patterns of a long-term fulfillment. In order to obtain a full view of God's Plan, we need to see how these things are fulfilled in all the short-term patterns as well as the long-term fulfillments.

Daniel never mentions the 1,260-day period, but it is generally accepted that this is what is meant by the expression, "a time, times, and an half" in **Daniel 12:7**. While a "time" is unspecified, it has meaning only if it refers either to a year of 360 days or a period of 360 years.

History has some interesting fulfillments of prophecy on these 2,520-year cycles, and they consistently deal with a time of judgment, with a view to restoration or cleansing at the end of that time. For example, in the history of the House of Israel, we find that their captivity began in 745 B.C., with the deportation of the tribes on the east side of the Jordan River. Precisely 2,520 years later is 1776 A.D., the date that Americans hold as the establishment of the United States. Thus, there is a connection between the two events. The judgment upon the House of Israel began in 745 B.C. and lasted 2,520 years to the formation of America in 1776. Then it began to come to an end.

Of course, as we have already seen, this 2,520 years was manifested as the "time of Jacob's trouble" (12 x 210 years). Thus, it required a final 210-year period to manifest the division between Judah and Israel when Solomon died, so that we could see God at work repairing the breach between the Sceptre and the Birthright. We covered this subject in Chapter 15, so we need not restate it here.

There is a second 2,520-year period that is our focus in this section. It is applied to the city of Jerusalem. Even as the 210-year breach of the House of Israel (931–721 B.C.) manifested again after 2,520 years, so also with Jerusalem. The Babylonians captured Jerusalem in 604 B.C., and Judah experienced a 70-year captivity until 534 B.C. British general Allenby took Jerusalem from the Turks in 1917, precisely 2,520 years after Nebuchadnezzar did in 604 B.C. This represented a return of Jerusalem to the control of an Israelite nation (Great Britain) and its monarchy, which can trace its ancestry back to king David.

At the same time, in November of 1917, the Bolshevik Revolution took place in Russia, which put a great many people into a 70-year time of captivity until 1987. This runs parallel to the 70-year captivity of Jerusalem and Judah 2,520



years earlier. In November of 1987, in his 70th anniversary speech before the Supreme Soviet, President Gorbachev announced a shift in policy which proved to be the beginning of that nation's slide into economic and social chaos.

It is possible that this slide may reach a culmination point ten years later, in the fall of 1997. Just as America's final 210-year period (1776–1986) required a final ten years to repair the breach in 1996, so also might there be a ten-year cycle from 1987–1997 to complete the Plan of God for Russia.

## The 76-Year Cleansing Cycle

When Cyrus issued his famous Edict allowing the Judahites to return to Palestine in 534 B.C., it began a 76-year cycle of cleansing. This time period was completed in 458 B.C., when king Artaxerxes I issued his Edict sending Ezra to Jerusalem. Ezra cleansed the priesthood, and this began a 490-year countdown toward the Messiah's first work, the Cross. In other words, in that manifestation we saw the 70-year captivity, followed by the 76-year time of cleansing, which brought us into the 490-year countdown toward the Messiah.

In the twentieth century, we see this same pattern, but it is slightly altered in order for God to shorten the time. Instead of being consecutive, the 70 years and the 76 years overlap each other. In fact, they both begin in the fall of 1917. How do we know this? Simply by the historical facts. In November of 1917, the Russian Revolution began a 70-year captivity. In December of 1917, General Allenby freed Jerusalem, and his act runs parallel to the Edict of Cyrus that began the 76-year cleansing cycle.

November 1917 + 70 years = 1987

December 1917 + 76 years = 1993

Thus, in our century we see the beginning of a 70-year captivity coinciding with the beginning of a 76-year cleansing cycle for Jerusalem. The cycles run concurrently, rather than consecutively. Thus, while recent events run parallel to the events many years ago, the cycles are overlapped. Both begin in 1917, but the 70-year captivity began to end in 1987, while the 76-year cleansing cycle for Jerusalem ended in the fall of 1993.

On September 13, 1993, the Israeli government signed a peace treaty with the Palestine Liberation Organization (PLO). While it is not for me to condone or criticize this treaty, I do not believe that it will ultimately result in peace between the Palestinians and Jews. Neither side will give up Jerusalem, and there will be no peace without deciding that issue. It is a religious issue to both sides, and neither side is willing to undermine its own religion. Ultimately, neither side will win. The Jews will lose, because Jesus prophesied in **Luke 19:12–27** that God would bring the Jews back to the land for the purpose of destruction. The Palestinians will lose, because the Jews make sore losers and will not lose without destroying everyone—by nuclear weapons, if necessary.

## Esau Receives the Dominion

In Chapter 11, we dealt with “the controversy of Zion,” which is the controversy between Jacob and Esau over who would inherit the land of Palestine and the birthright blessing. We showed how Esau had always coveted that land, and his descendants have maintained aspirations to return. **Malachi 1:1–5** specifically reflects this Edomite desire.

The story really goes back to the day that Jacob lied to his father, Isaac, in order to secure the birthright blessing for himself. Isaac was nearly blind by this time, so Jacob dressed up as Esau and received the blessing by deceit. Afterward, Esau implored his father for a blessing also, but it was too late. Nonetheless, Isaac did give Esau a blessing. **Genesis 27:39–40** says,

**<sup>39</sup> And Isaac his father answered and said unto him, Behold, thy dwelling shall be [away from] the fatness of the earth, and of the dew of heaven from above; <sup>40</sup> And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.**

Isaac's blessing tells us that the day would come when Esau would have the dominion. Why? Because this was justice. It was in the Plan of God for Jacob to receive the birthright, but he obtained it in an unlawful manner. Thus, the day would come when he would have to give it back to Esau for a time, in order to give Esau opportunity to bring forth the Fruits of the Kingdom. That day came in 1947/48 when Britain gave the land back to the modern descendants of Esau who had incorporated into the nation of Judah in 126 B.C.

Britain's flag is called the "Union Jack," and Jack is a shortened form for Jacob. Thus, it was in the Plan of God that Britain first take Palestine from the Turks, so that Jacob would be in a position to give it to Esau. It is a matter of Bible law. Isaac had given the birthright to Jacob, but Esau would yet have his day. In this way, God would give Esau's descendants the final opportunity to hold the Debt Note after Babylon's time had ended. That way, Esau would have no excuse before God when they did not bring forth the Fruits of the Kingdom. They would not be able to complain in the divine Court, "*If Jacob had not stolen my birthright, I would surely have brought forth the Fruits of the Kingdom!*"

It is remarkable how God was able to fulfill two sets of prophecies at the same time. The remnant of Judah, represented by the cursed fig tree, was to bring forth more leaves, but no fruit. The remnant of Edom had to receive the dominion for a time, in order to prove that they had no interest in bringing forth the Fruits of the Kingdom.

## Rebuilding Herod's Temple

King Herod was the most outstanding type and shadow of the Judah-Edom nation. His father was Antipater, a Judahite, who had been captured at an early age by Edomites. He grew up among Edomites and later married an Edomite woman. Their son, Herod, eventually was appointed king in Galilee by the Roman government. He greatly expanded and beautified the temple that Zerubbabel had built in 515 B.C. In **John 2:20**, we learn that it took 46 years to complete that project. Because of a contradiction in Josephus' accounts, we do not know precisely when the project began or ended. In Wars of the Jews, I, xxi, 1 he says it was begun in Herod's 15th year (i.e., 23–22 B.C.). However, in Antiquities of the Jews, XV, xi, 6 he says it was begun in Herod's 18th year (i.e., 20–19 B.C.). So the temple was completed either in 24 A.D. or 28 A.D. Either way, it was completed shortly before the beginning of Jesus' ministry.

We showed in Chapter 10, pages 114–117, how the "Debt Note" was given to the Jews in 1948, after it had been held by Babylon and its successors for eight periods of 414 years. In Chapter 11, we showed how the Israeli state was fulfilling Jesus' prophecies of the cursed fig tree. (See pages 123–125.) We also showed earlier in this present chapter how the Israeli state was a counterfeit Israel. However, so far, we have not developed this theme beyond 1948. The key question is *how long the Israeli state can survive* before God brings the judgment that has been prophesied.

It would appear that there are two main time cycles that are relevant in answering this question. The first (76 years) we mentioned in the last section. That 76-year cycle of cleansing brings us to November or December of 1993. The second is a 46-year cycle for the rebuilding of Herod's temple, from November 1947 to November 1993.

In **1 Corinthians 3:16**, we find that we are the temple of the Holy Spirit. Of course, this is true only if the Holy Spirit truly does indwell us. Recall that Solomon's Temple was filled with the Spirit of God, and this was a type and shadow of our own infilling as well. But a man who is not indwelt by the Holy Spirit is merely a temple of Herod. That temple did not have an Ark of the Covenant, nor was it ever glorified by the presence of God. It was meant to portray an empty shell of man and man's religious system. It was beautiful on the outside, but full of dead men's bones on the inside.

Thus, we find that John associates Herod's temple with the number 46. It is no coincidence that man has 46 chromosomes, which define his fleshly characteristics. Man's body without the Holy Spirit is exemplified by the temple of Herod.

The Israeli state is a counterfeit Israel. The Israeli Jews who control that nation have no intention of fulfilling the Feast of Tabernacles to portray the Temple of Solomon. Their most sacred site is the Wailing Wall, which is a part of Herod's temple. In effect, the kingdom they are attempting to build is a temple of Herod. Their religion is without the Spirit of

God as well, for they remained spiritually in the Age of Passover and were unable to graduate by the Cross and make the jump into Pentecost.

It appears to me that the allotted time for the Jews to rebuild Herod's temple (the nation, not necessarily the building) is 46 years. Their time ended on November 29, 1993, precisely 46 years after the Palestinian Resolution in 1947.

Because of Jewish terrorists in Palestine during the late 1940's, the British government finally decided to put the fate of that land into the hands of the United Nations. They did so on November 21, 1947, and eight days later, the United Nations passed the Palestinian Resolution on November 29, 1947. It created a "homeland" for the Jews, not an Israeli state. However, a few months later, when the British government suddenly decided to withdraw its troops, the Jewish terrorists seized the reins of government and declared the "State of Israel" on May 14, 1948. The men who had been wanted for murder and terror now became statesmen for the new government.

Thus, their 46 years began to come to an end during November 21–29, 1993. Knowing this, we understood that there was to be one final shift in the Debt Note. Babylon and its successors had held it until 1947/48. The remnant of Judah and Edom had held it for 46 years until November of 1993. Now the time had come for Jesus' words to be fulfilled, when He said in **Matthew 21:43**,

**<sup>43</sup> Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the Fruits thereof.**

The time had come for the Jews to be called into God's Courtroom. It was time to bring forth the Fruits of the Kingdom or be "sold" into captivity, as God had done with many nations before this time. Jesus' words above indicated that they would *not* pay the Debt Note, but that it was to be given to those who would do so. Ultimately, the only ones who will bring forth these Fruits will be the Overcomers.

Britain-Jacob had sold the birthright to the Jews of Esau in November of 1947. In the divine law, if a man sells his inheritance, he cannot return to it until the year of Jubilee, unless he is able to raise the money needed to redeem the property. In this case, it appears that 1993 is the *legal* date ending Esau's control of the birthright, but that 1996–7 was the actual time when they were to give up the birthright name of Israel or face the consequences.

## **The Debt Note Given to the Overcomers**

There are many thousands of Overcomers worldwide. They are one in the Spirit, and so what one does benefits them all. When one weeps, they all weep. When one rejoices, they all rejoice. I do not mean to be presumptuous in this, but in 1991, when God showed me the revelation of timing partially contained in this book, I came to understand that the Overcomers would have to stand before God's divine Court at the appointed time in 1993 to receive the Debt Note—the responsibility to bring forth the Fruits of the Kingdom. In so doing, the Overcomers would also be given the authority to rule on earth as prophesied many times in the Scriptures.

In November of 1993, the Israeli Debt Note came due. They still had not brought forth the Fruits of the Kingdom required of them. So God foreclosed upon their debt and sold them into the hands of the Overcomers. The Debt Note was transferred, and I believe that the Overcomers were given three years in which to pay the debt—i.e., to declare the Jubilee.

This three-year cycle is the time it takes to raise up the body of Christ (**John 2:20**). By divine law, fruits are not required until the fourth year. In the fourth year, the fruits are all to be dedicated to God as Firstfruits (**Lev. 19:24**). Obviously, only a tiny fraction of Overcomers knew the time to appear in God's Court, but their representatives were there to act on their behalf, submitting themselves to the Will of God. They accepted this responsibility and authority on behalf of the entire body.

In the summer of 1993, I was led to issue a call for the Jubilee Prayer Campaign to be held November 21–29, 1993. This was the 46th anniversary of the United Nations debate leading up to the Palestinian Resolution that ultimately

handed control of Palestine from Jacob to Esau. Just before the prayer campaign, I was led to move my family from Arkansas to Washington state, knowing that this was to be the location to conduct this prayer campaign.

There were precisely 414 prayer warriors who responded by November 29. There was also a lunar eclipse that night fully visible in most parts of North America. The Washington state lottery even drew the number 490 that day. We took this as a sign that the Cursed Time for the Overcomers had ended, and that we were being moved into Blessed Time that would lead to the second work of Christ. The eclipse we took as a sign that the powers of heaven were being darkened, and that those who had held the Debt Note in the past had been found in noncompliance with its terms. Thus, we petitioned the divine Court on behalf of the overcomers to receive the Debt Note, that we might take upon ourselves the responsibility to bring forth the Fruits of the Kingdom in due season and so fulfill **Matthew 21:43**.

Then God called for a second prayer campaign to be held January 27–30, 1994, called “His Fullness Prayer Campaign.” I was led to issue a second prayer call to see how many would be added to the original 414 prayer warriors. Some dropped out, others were added, until it stopped at precisely 490 prayer warriors. This confirmed that God was indeed bringing us out of the Curse from Adam into the glorious liberty (Jubilee) of the Sons of God.

The second prayer campaign was a time of prayer to receive the Fullness of His Spirit. Counting 2 x 490 days from the end of His Fullness Prayer Campaign would bring us to the eighth day of Tabernacles of 1996 (Oct. 5, 1996). Consequently, we understood that this second prayer campaign served as a countdown toward the Jubilee and ultimately to the second work of Christ, which we believe will be the next great move of God in the earth.

The midpoint of this time period fell on June 4, 1995—the Feast of Pentecost. On that day, we were led to hold a one-day prayer campaign called “Occupy Till I Come.” The purpose of this prayer campaign was to occupy the gates, where the elders and judges of a city would sit in ancient times. In other words, we accepted the authority that God would be giving to the Overcomers at the appointed time “when I come.”

There are many more things that God has led people to do in the past twenty years, which would require an entire book in itself. However, our purpose in this present study is to record the history of God’s Plan from the beginning to the present in an overall view. Regardless of how God has led me personally or others in the recent past, one thing is certain: God is Sovereign in history. He has a Plan, and though history seems to be out of control like a ship driven before a powerful wind, we know that that wind is the Spirit of God, and that even the wind and the sea obey His voice. I am no great one for having received this revelation of timing, and the same could be said of all who built the foundations for this revelation. I seek to establish no religion, denomination, or church. I will point only to Jesus Christ and admonish all to have faith that He knows what He is doing, for only He is worthy and able to be any man’s covering.

## What Is an Overcomer?

An Overcomer is primarily a forgiver; one who lives the principle of the Jubilee. He has allowed the work of Passover (the Cross) and the work of Pentecost (the law written on one’s heart) to do their work. An Overcomer is one who is growing up into Christ, one who is coming into a state of maturity in Him. An Overcomer is putting on His Father’s mind and is coming to agree with what God does in the earth and how He accomplishes those goals. He is learning to say “Amen” to all that God does, bearing witness to Him in all things, and not disagreeing with Him. An Overcomer is one who is coming to understand the Father and His ways.

We are, as yet, only *potential* Overcomers. We can aspire to this end with our whole heart, but we are not yet perfected, for we are yet in the wilderness, stumbling in the dim light of Pentecost. We have no sense yet that we are “nearly perfected.” Instead, we cry out to God for mercy, knowing the total inadequacy of any personal righteousness or ability to hear His voice as we should. We desire the authority of God only as a tool to better serve others, to have a greater ability to bring the blessings of God to the needy in the world. It is not authority we seek, but responsibility. The authority He gives is only a means to an end.

Reputation means nothing to us, for we have found that this is the first pot of pride that God must remove in order to teach us to serve God first. While men may rationalize their need for reputation on the grounds that it is the only way God can spread the Gospel to the masses, God teaches the Overcomers that they cannot take themselves so seriously. As they learn this, they come to understand that being obedient is more important than doing good.

Overcomers must learn, first and foremost, a total dependence upon God. They must truly know in their hearts that God is God and does not really need us at all to do His work. Yet they must also truly know the magnificent but humbling truth that God does indeed intend to use us to manifest His glory and His works to others.

Whether in ignorance or in understanding, an Overcomer is one who is dissatisfied with the realm of Pentecost and desires to go all the way into the realm of Tabernacles. He must leave the good to obtain the best. He searches the Word, not simply for a knowledge of it, but to become the Word, for it is in so being that he fully reflects the character of his heavenly Father.



## Appendix A: The Dating of Jehoiachin's Exile to Babylon

Saul died in the year 2884 from Adam. Jehoiachin went into exile to Babylon 414 years later, in the year 3298. Of course, in order to prove that these events were 414 years apart, we need to prove that Jehoiachin did indeed go into captivity in the year 3298.

In Chapter 2, we saw that Israel crossed the Jordan into Canaan under Joshua in the year 2488. This is the point when their Jubilee Calendar began, for God had told Israel in **Leviticus 25:2–8**,

<sup>2</sup> When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. <sup>3</sup> Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof. <sup>4</sup> But in the seventh year shall be a sabbath of rest ... <sup>8</sup> And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

In other words, their entrance into the land would be the point when they would start their Jubilee Calendar, sowing fields and pruning vineyards for six years, then resting the seventh year. The Jubilee would come after seven sabbath rest years were complete. Below is a chart depicting the 17 Jubilee cycles from the Jordan crossing to Ezekiel's vision 14 years after the fall of Jerusalem.

| Jubilee Cycles in the Promised Land  |   |   |   |   |                                   |   |   |   |    |    |   |    |    |    |    |    |
|--------------------------------------|---|---|---|---|-----------------------------------|---|---|---|----|----|---|----|----|----|----|----|
| 2488                                 |   |   |   |   |                                   |   |   |   |    |    |   |    |    |    |    |    |
| 1                                    | 2 | 3 | 4 | 5 | 6                                 | 7 | 8 | 9 | 10 | 11 | 12  | 13 | 14 | 15 | 16 | 17 |
| 1407 B.C.<br>Israel enters<br>Canaan |   |   |   |   | 16 Jubilees = 784 years (16 x 49) |   |   |   |    |    | 16th Jubilee, 623 B.C.<br>Fall of Jerusalem<br>Ezekiel's Vision |    |    |    |    |    |

Note that the 16th Jubilee occurred in 623 B.C., or 3272 years from Adam. The prophet Ezekiel helps us fill in the details of the 17th Jubilee cycle, because he dates events and visions according to the year of Jehoiachin's captivity. **Ezekiel 1:1–2** tells us,

<sup>1</sup> Now it came to pass in the thirtieth year [of the Jubilee cycle], in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. <sup>2</sup> In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, ...

In Ezekiel's dating system, we find that the fifth year of Jehoiachin's captivity was "the thirtieth year" (**Ezek. 1:1–2**) of some year. Many writers have speculated on what this means. Some say that it was Ezekiel's thirtieth year, but others have a more credible explanation. They say it was *the thirtieth year of the 17th Jubilee cycle*. We will show why this is indeed the case as we proceed.

If you will look at the chart on the next page, you can see how these years are aligned. The top line is the years of the Jubilee cycle. Note that the 30th year aligns with the fifth year of Jehoiachin's captivity (bottom of chart). We also see the years of king Zedekiah, whom Nebuchadnezzar set on the throne in place of Jehoiachin (**2 Kings 24:8–18**). Zedekiah began to reign shortly after Jehoiachin was deposed, but that year had already been ascribed to Jehoiachin. Thus, Zedekiah's first regnal year was actually the second year of Jehoiachin's reign. Hence, those two number lines are slightly different.

Jeremiah would have called Jerusalem to proclaim the rest year (**Jer. 34**) at the beginning of the 35th year of the Jubilee cycle (top line). This was done in the fall of 589 B.C. A few months later, in the tenth month of the Hebrew calendar (January, 588 B.C.) the Babylonian army began its siege of Jerusalem. This was about three or four months into the 35th year of the Jubilee calendar, but it was now the beginning 588 B.C. as we reckon time today.

The siege continued throughout 588 and 587 B.C., and the city was finally smitten in August of 586 B.C. In Hebrew reckoning, the city was smitten on the tenth of Ab, about six weeks prior to the end of the 37th year of the Jubilee cycle.

Now here is where we must study the time closely, or we may become confused. **Ezekiel 40:1** tells us that the prophet had a tremendous vision of a great temple, and this vision is described in the last chapters of Ezekiel. His vision is dated very precisely.

**<sup>1</sup> In the five and twentieth year of our captivity, in the beginning of the year [the 7th month], in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of the Lord was upon me, and brought me thither.**

This vision was given to him on the tenth day of the seventh month, the Day of Atonement (**Lev. 23:27**). He also tells us that it was the 14th year from the fall of Jerusalem. Well, Jerusalem fell in August of 586, near the end of the 37th year of the Jubilee calendar that Ezekiel was using. Hence, by Hebrew reckoning, the 37th year was still technically the first year after the city was smitten. Note on the chart how the years align. Ezekiel's vision occurred at the beginning of the 14th year after the city was smitten, which aligns with the beginning of the 50th year of the Jubilee cycle. In fact, the vision occurred precisely on the Day of Atonement of that year, which was also the 17th Jubilee.

The 17th Jubilee, by our modern way of reckoning, occurred in the fall of 574 B.C., which was just slightly more than 12 years after the fall of Jerusalem (August of 586 B.C. to September of 574 B.C.). But by the Hebrew way of reckoning, it was actually 14 years, because the city fell right at the end of the first year, and Ezekiel's vision occurred right at the beginning of the 14th year. In actual time, as we reckon it, these events were 12 years and no more than two months apart.

When we see that Ezekiel's vision was carefully dated precisely on the 17th Jubilee, it is plain that the prophet's calendar was the Jubilee calendar. Thus, "the thirtieth year" in **Ezekiel 1:1** is referring to the 30th year of the Jubilee cycle, and it aligns with the fifth year of Jehoiachin's captivity. Once we know how to align the Jubilee calendar with the events of that day, it is relatively easy to see that Jeremiah's call to observe the rest year occurred at the beginning of the 35<sup>th</sup>-year sabbath land rest. Then, because the people were disobedient to God, the Babylonian siege began a few months later.

### Years of the 17th Jubilee Cycle

|      |    |    |    |           |    |    |    |    |           |    |               |    |    |    |    |    |    |    |    |    |    |    |                  |    |
|------|----|----|----|-----------|----|----|----|----|-----------|----|---------------|----|----|----|----|----|----|----|----|----|----|----|------------------|----|
| 26   | 27 | 28 | 29 | 30        | 31 | 32 | 33 | 34 | 35        | 36 | 37            | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49               | 50 |
| 597  |    |    |    | 593       |    |    |    |    | 588       |    | 586           |    |    |    |    |    |    |    |    |    |    |    | 574              |    |
| B.C. |    |    |    | B.C.      |    |    |    |    | B.C.      |    | B.C.          |    |    |    |    |    |    |    |    |    |    |    | B.C.             |    |
|      |    |    |    | Ezek. 1:1 |    |    |    |    | Siege of  |    | Fall of       |    |    |    |    |    |    |    |    |    |    |    | 17th Jubilee     |    |
|      |    |    |    |           |    |    |    |    | Jerusalem |    | Jerusalem     |    |    |    |    |    |    |    |    |    |    |    | Ezekiel's Vision |    |
|      |    |    |    |           |    |    |    |    | Jer. 34   |    | 2 Ki. 25:1-10 |    |    |    |    |    |    |    |    |    |    |    | Ezek. 40:1       |    |

### Years After Jerusalem Was Smitten

|   |   |   |   |   |   |   |   |   |    |    |    |    |    |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|

### King Zedekiah's Reign

|   |   |   |   |   |   |   |   |   |    |    |
|---|---|---|---|---|---|---|---|---|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 |
|---|---|---|---|---|---|---|---|---|----|----|

### Years of Jehoiachin's Captivity

|   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 |
|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|

We can double-check our dates as well. Recall from page 26, we told of the solar eclipse visible from Nineveh on June 15, 763 B.C., and that 90 years prior to this eclipse was the year king Ahab died (853 B.C.). Historians also tell us that Jehoiachin went into captivity in the year 597 B.C. Thus, his captivity took place 256 years after the death of king Ahab ( $853 - 597 = 256$ ).

We can double-check our dates by working out this same time period using years from Adam. We proved in Chapter 2 that Ahab died 3042 years from Adam, and that 3042 from Adam is the equivalent of 853 B.C. on our modern calendar. Using our Jubilee Calendar, we see that if we add 256 years to the year 3042 (Ahab's death), we may conclude that Jehoiachin's captivity began 3298 years from Adam.

$853 - 597 \text{ B.C.} = 256 \text{ years (modern calendar)}$

$3042 - 3298 = 256 \text{ years (years from Adam)}$

And so, using simple arithmetic and known historical data, we not only know precisely the date of Jehoiachin's captivity and the fall of Jerusalem, but we also can prove what year of the Jubilee cycle these events occurred.

## Appendix B: When Did the Year Begin?

The Creation New Year in ancient times began in September when they sighted the first crescent moon in the western sky at sunset. Thus, the calendar in Mesopotamia, the area from which Abram emigrated, began each new year in the fall of the year.

The Egyptian calendar, on the other hand, began its new year in the spring. It is interesting to see that when God was ready to lead Israel out of Egypt, He told Moses that the Passover month (Abib) was to be reckoned as their first month (**Ex. 12:2**). From then on, Israel numbered its months from the first crescent moon in the spring of the year. Nonetheless, their sabbath years and Jubilees were proclaimed in the fall of the year on the tenth day of the seventh month (i.e., September/October). This was a practical necessity, seeing as how it was the end of the growing season.

The people planted their cereal crops in the fall and allowed them to grow during the winter months. If Israel had proclaimed the land-rest years to begin in the spring, the people would not have been allowed to harvest their barley or wheat which was ripening at that time. Thus, to proclaim a rest year in the spring would have prevented them from harvesting that spring and from sowing the next fall, which would have still fallen within the year-long ban on sowing or reaping. Thus, they would have had no crops for two years out of seven.

Consequently, we see that Israel's calendar followed a dual pattern. The months were numbered beginning in the spring, when their feast-day calendar of events began; however, their agricultural years (sabbath years) always began in the fall after the people had harvested all the fruits of the land—particularly the grapes, which ripened in the fall.

As we said above, the priests calculated the beginning of each month by the first visible sliver of the moon on the horizon that appears at sunset shortly after a couple of days of no moon. When they saw this, they knew to blow the trumpet to signal that this was the first day of the next month. The seventh such moon was a special day called the Feast of Trumpets. It was the seventh trumpet of the book of Revelation (**Rev. 10:7**), and “the last trump” in Paul's writings, which signifies the great day of Resurrection (**1 Cor. 15:52**). The feast days, of course, contain the main biblical revelation regarding the times and seasons of Christ's first and second work on earth.

### The Lunar Month

The Hebrew word for “month” is the same word translated “moon.” This is because a Hebrew month was a lunar cycle from the first crescent to the first crescent. It was very practical for the people in those days, many of whom wandered throughout the wilderness shepherding their sheep to find pasture. No matter where they were, they always had their calendar painted in the night sky and would soon be experts at knowing precisely which day of the month it was at any given time.

However, 12 lunar months only came to 354 days in the year. It was about 11 days short of a solar year. If they had simply declared the new year every 12 months, it would not have been long before Passover would have been in February or October. Worse yet, their sabbath years would also have begun 11 days earlier every year as well, and this would have caused havoc in their agriculture. This was also a problem among the other nations who used a lunar calendar. The problem was solved everywhere by the addition of a 13th month every few years, delaying the beginning of the next year by a whole month.

In 1995, Passover fell on April 15, which was also the 15th day of the lunar month. Passover always occurs on a full moon, in the middle of the lunar month. But in 1996, Passover fell on April 4. If this retrograde were allowed to continue, then in 1997, Passover would arrive on March 24, and in 1998, it might be celebrated on March 13. To solve this problem, the Hebrews would add an extra lunar month in the previous year to push Passover into the next month. Then, instead of retrograding 11 days, it would go ahead 19 days (i.e., ahead 30 days for the month, minus 11 days for the normal retrograde).

This is why each year Passover and the Wave-Sheaf Offering (i.e., “Easter Sunday”) always appear to fall on different days.

## **The Barley Firstfruits**

The question is, how did the priests know when to call for a 13th month to reset the new year a month later? They did this by checking the barley harvest each spring. When they came to the end of 12 lunar months, they had to determine if the next month was to be the 13th month of the previous year, or the first month of the next year. So they went into the field and gathered some barley to see if it was “eared out.” That is, they checked to see if the outer covering (chaff) had opened up to expose the grain of life itself. If so, then they knew that they would be able to wave the firstfruits sheaf on the Wave-Sheaf Offering.

If it was still too early for ripened barley, they would have no firstfruits to offer God on the Wave-Sheaf Offering. Hence, they would call for a 13th month that year. After giving the barley one more month to ripen, they would certainly have ripe barley for the firstfruits offering. And so, the first month in the spring was determined overall by the lunar cycle, but the timing ultimately focused upon the ripening of the barley.

This was very important, because the Wave-Sheaf Offering of barley signified the Resurrection that followed Passover (death). In the types and shadows of the Old Testament, Passover prophesied of Jesus’ death on the Cross, while the Wave-Sheaf Offering of barley prophesied of Jesus’ Resurrection. The people could not keep Passover without a corresponding Wave-Sheaf Offering that signified Resurrection. Otherwise, the type would be broken, and it would no longer truly prophesy of Jesus’ work. It was thus important that the barley be eared out, that the chaff (body) be broken, and that the life of the grain come forth, for this pictured Resurrection from the dead.



## Appendix C: Of Times and Seasons

God has given me a revelation of timing. My understanding of it may not always be correct, and I certainly do not lay claim to infallibility. However, God has given time to test the revelations, in order that we may “prove all things” and “hold fast that which is good” (**1 Thess. 5:21**). God knows that our understanding is limited, and our ability to hear Him correctly is impaired. Thus, He always expects us to test every Word in the crucible of the double witness. I have done so since 1991, when God first began to reveal the times and seasons.

Most Christians have been taught that it is not possible to know anything about times and seasons. Whenever there is any revelation of timing, there are always those who quote Jesus’ words in **Acts 1:7**, saying, “*It is not for you to know the times or the seasons which God hath put in His own power.*” Usually, only the first half of this verse is quoted, making it look like an absolute statement against any revelation of timing. However, the verse only tells us that we are not to know the things “which God has put in His own power,” those things which are none of our business for whatever reason, those things that God has hidden and not revealed. The verse leaves it up to God to reveal those times and seasons that He so chooses to reveal.

In **Deuteronomy 29:29**, Moses told the people,

***<sup>29</sup> The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever.***

It is plain that this is the reference Jesus had in mind when He told the disciples that it was not for them to know when He was going to “*restore the kingdom again to Israel*” (**Acts 1:6**). In other words, those times and seasons were still “classified information,” or secret. If they had known that it would be a couple of thousand years before Israel would be restored, it would have discouraged them, and many would not have been able to “watch and pray” (**Luke 21:34–36**). But God always reveals His plan before He carries it out, for **Amos 3:7** (NASV) tells us,

***<sup>7</sup> Surely the Lord God does nothing unless he reveals His secret to His servants the prophets.***

Thus, it would appear that God must give revelation of the times and seasons to people before He does anything major. This is not to say that everyone will know what God is doing—in fact, only a few ever know. But there is a purpose to such revelation.

### The Purpose of Revelation

The law of the double witness means that all things are established on earth by at least two witnesses. One witness cannot establish anything as truth. On the highest level of application, heaven and earth are two witnesses (**Deut. 4:26**). Moses appealed to those witnesses. For example, God told Moses that He was going to part the Red Sea. That was the heavenly witness. But nothing happened until Moses bore witness and stretched forth his rod over the sea. Then the sea parted, because now both heaven and earth had borne witness.

In creating the material world, God distinguished matter from spirit and thus created these two witnesses from the beginning. In establishing the law of the double witness, God purposely limited Himself by this law. Hence, God has always sought a people who would bear witness to His Word and Plan. While this may seem to limit the Sovereignty of God, it really does not do so at all. It simply adds a challenge to Him to see if He is able to raise up witnesses on earth by which the Plan may be carried out in the lawfully prescribed manner. This is a bit like taking on an opponent with one hand tied behind your back just to make it more challenging. With God there is never any doubt as to the outcome of history, because no matter how He limits Himself, He is always powerful and wise enough to win every battle and conquer every foe.

Yet God did tie one hand behind His back, by requiring the Plan to be witnessed by a people in the earth. It was especially hard to find witnesses, because, as **Romans 3:10–12** says,

**<sup>10</sup> There is none righteous, no, not one; <sup>11</sup> There is none that understandeth, there is none that seeketh after God. <sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.**

God must take personal responsibility upon Himself to birth sons and daughters who have His mind and heart, people who not only know the Plan, but who actually *agree* with God that His Plan is good. What a formidable obstacle!

He is raising up a generation of men and women who know Him by a new name that most do not know. It is the name “Amen.” He has revealed this name to us in **Isaiah 65:15–18** (NASV), as the prophet spoke of both the naysayers and the Amen-ers.

**<sup>15</sup> And you will leave your name for a curse to My chosen ones, and the Lord God will slay you. But My servants will be called by another name. <sup>16</sup> Because he who is blessed in the earth shall be blessed by the God of truth [Heb. “the God Amen”]; And he who swears in the earth shall swear by the God of truth [“the God Amen”]; because the former troubles are forgotten, and because they are hid from My sight! <sup>17</sup> For, behold, I create new heavens and a new earth; and the former things shall not be remembered or come to mind. <sup>18</sup> But be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing, and her people for gladness.**

An Amen always settles a legal matter in the divine Court. It signifies that a person bears witness and is in agreement with the proceedings or with a statement. In the above passage, God states His Plan to “*create new heavens and a new earth*.” God’s witnesses are in agreement with this Plan and say “Amen” to it. In doing so, they are invoking this new name of God.

In the New Testament, we find this name of God in **Revelation 3:14**, the beginning of the message to the angel of the Church of Laodicea. Here we read,

**<sup>14</sup> And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.**

In the first creation, we find all things come into being by the words, “*Let there be ...*” This is roughly the equivalent of saying “Amen,” which means “let it be so.” All things were created through the Word, Jesus Christ (**John 1:1–3**). Specifically, it was the Word “Amen.” The Father spoke a word as the spiritual witness, and Jesus, speaking from the earthly realm, said, “Amen.” In a sense, God split Himself into a Father-Son relationship in order to create all things by a double witness. This is how God created the first heaven and the first earth.

The same pattern is found in the re-creation process, the new heaven and the new earth, as Isaiah tells us. It is done by the power of the Amen, the true and faithful witness. When representatives on earth bear witness to the divine Word, and they speak with one voice as one body, saying with their whole heart, “*Amen! Great and marvelous are Thy works, Lord God Almighty! Just and true are Thy ways, Thou King of saints!*” (**Rev. 15:3**), then and only then will the new heavens and the new earth begin its process of development until God fills all in all.

There are two things necessary for this to happen. First, God must speak the Word. The revelation must go forth. Second, there must be a body of people in the earth who are called by God and who are willing to appear in God’s Court to bear witness to His Plan at the appointed times. But these witnesses would know nothing without a prior revelation. Neither would they bear witness to Him except their hearts had been prepared to hear the Word. Neither would they hear, except He first opened their ears to hear. Neither will He open their ears to hear until the appointed time draws nigh when such witnesses are necessary to establish His Plan in the earth.

We are now in the days when His Plan is being revealed, and God is calling forth a people who will reflect His heart, His mind, His desires, His purposes. He is calling forth a people who are in agreement with Him and who know Him as He is. They know Him as the dispenser of all good gifts; and they know Him as a loving Father who disciplines His children to write His law in their hearts. They know Him in His generosity; and they know Him as a drill sergeant who

trains His people in hardships and grief. They know Him as the Lofty One who needs no man; and they know Him as One who is not ashamed to call us brethren. They know Him as the Son of the Right Hand; and they know Him as the Man of Sorrows.

They know Him, because they have followed in His footsteps. They have walked even as He walked (**1 John 2:6**). They have learned that He never leaves nor forsakes His people, but He often hides Himself to test their faith. They have learned not to shrink from death, but to embrace it as they walk into the fire of God into His very Presence, while the flesh cries out in mortal pain. They have followed Him to the Cross. And beyond it, into Life.

Looking back on their lives, they would not trade anything, good or bad, because all things have worked to train them in the ways of God and bring them into a maturity that would not have been possible otherwise. While they may still shed tears over past failures and sins, they know that God has worked all things together for their good. They have learned to have no confidence in the flesh, but they have every confidence that God knows what He is doing. His Plan is good. He is justified in all His doings. While His ways are yet past finding out, they have seen enough to know that God has all things under control. He is not reaching for Plan B or C. He is not running to catch up to a world that has run ahead of him. He alone is Sovereign. He raises up the basest of men as kings, and He deposes them according to His Will in His own appointed times.

The purpose of revelation is to give us the opportunity to agree with Him. It is not to satisfy human curiosity about the future. It is not to build great ministries or kingdoms for God. It is not to make men dependent upon the dispenser of the revelation. The purpose is to raise up a people who have “Amen” written on their foreheads. They possess the mind of their heavenly Father and are in agreement with Him.

## Times and Seasons

Paul wrote in **1 Thessalonians 5:1–2**,

**<sup>1</sup> But of the times and seasons, brethren, ye have no need that I write unto you. <sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.**

We wish that Paul had written more about this for us today. However, the point is that the Thessalonian church knew “the times and seasons.” Paul went on to say that the day of the Lord would come unexpectedly only to those who did not have ears to hear the Word. He clearly states that the brethren *would* know the times and the seasons.

**<sup>3</sup> For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. <sup>4</sup> But ye, brethren, are not in darkness, that that day should overtake you as a thief.**

Many years earlier, the men of Issachar received a favorable report, because they too knew the times and seasons. In fact, this knowledge led them to come to David’s coronation, for they knew it was God’s appointed time. **1 Chronicles 12:32** says,

**<sup>32</sup> And of the children of Issachar, which were men that *had understanding of the times, to know what Israel ought to do*; the heads of them were two hundred; and all their brethren were at their commandment.**

The chronology tells us that David was crowned king on the 59th Jubilee from Adam. I believe the children of Issachar knew this either by divine revelation or by their own study of chronology. They saw that Saul had been crowned king on the day of Pentecost, and now they saw that David was to be crowned on the Jubilee. They understood the times. They had a revelation of timing that was appropriate to their day.

## Days and Hours

When the disciples privately asked Jesus, in **Matthew 24:3**,

<sup>3</sup> **Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?**

He answered in verse 4, “*Take heed that no man deceive you.*” Then He went on to explain that even though “*of that day and hour knoweth no man, no, not the angels of heaven, but my Father only*” (verse 36), nevertheless “*as the days of Noah were, so shall also the coming of the Son of man be*” (verse 37). As God gave advance notice of the first Flood, so also will He do before the Flood of the Spirit. Luke makes this even more plain, as he differentiates between the servant “which knew his Lord’s Will” (**Luke 12:47**) and “he that knew not” (**Luke 12:48**).

**Psalms 25:14** says, “*The secret of the LORD is with them that fear him; and he will shew them his covenant.*” Yes, God does reveal His secrets to men. He only hides them when it is not appropriate for us to know the times and seasons. It is now time for God to reveal these things, because we are at the end of the Age of Pentecost. The Feast of Tabernacles stands before us. God is separating the barley from the wheat. The time of parables is over, for they were made to hide the mysteries of God (**Mark 13:10–17**). It is now time for the fulfillment of **Matthew 13:35**, “*I will utter things which have been kept secret from the foundation of the world.*”

# Appendix D: Chronology of History from Creation to the Present

| B.C. Year | Year From Adam | Event  | Source  |
|-----------|----------------|--|---|
| 3895      | 0              | Adam sins; the ground is cursed<br>Adam sins; the ground is cursed Adam expelled from Eden   | <b>Gen. 3:17</b><br><b>Gen. 3:24</b>                                |
| 3765      | 130            | Seth born to Adam, age 130   | <b>Gen. 5:3</b>   |
| 3660      | 235            | Enosh born to Seth, age 105  | <b>Gen. 5:6</b>   |
| 3570      | 325            | Cainan born to Enosh, age 90   | <b>Gen. 5:9</b>   |
| 3530      | 365            | Cainan begins to rule Adamites   | Jasher 2:11   |
| 3500      | 395            | Mahalaleel born to Cainan, age 70  | <b>Gen. 5:12</b>  |
| 3435      | 460            | Jared born to Mahalaleel, age 65   | <b>Gen. 5:15</b>  |
| 3273      | 622            | Enoch born to Jared, age 162   | <b>Gen. 5:18</b>  |
| 3208      | 687            | Methuselah born to Enoch, age 65<br>Enoch begins to rule Adamites  | <b>Gen. 5:21</b><br>Jasher 3:12                                     |
| 3021      | 874            | Lamech born to Methuselah, age 187   | <b>Gen. 5:25</b>  |
| 2965      | 930            | Adam dies, age 930   | <b>Gen. 5:5</b>   |
| 2921      | 974            | Naamah born to Enoch, age 352  | Jasher 5:15–16  |
| 2908      | 987            | Enoch "taken" by God, age 365  | <b>Gen. 5:23–24</b>   |
| 2853      | 1042           | Seth dies, age 912   | <b>Gen. 5:8</b>   |
| 2839      | 1056           | Noah born to Lamech, age 182   | <b>Gen. 5:28–29</b>   |
| 2755      | 1140           | Enosh dies, age 905  | <b>Gen. 5:11</b>  |
| 2660      | 1235           | Cainan dies, age 910   | <b>Gen. 5:14</b>  |
| 2605      | 1290           | Mahalaleel dies, age 895   | <b>Gen. 5:17</b>  |
| 2473      | 1422           | Jared dies, age 962  | <b>Gen. 5:20</b>  |
| 2359      | 1536           | God gives 120-year warning of Flood  | <b>Gen. 6:3,</b><br>Jasher 5:8–11                                   |
| 2341      | 1554           | Noah, age 498, marries Naamah, age 580   | Jasher 5:15–16  |
| 2339      | 1556           | Noah's first son born when Noah was 500<br>Japheth born first  | <b>Gen. 5:32</b><br>Jasher 5:17                                     |
| 2338      | 1557           | Ham born second  | Jasher 7:1  |
| 2337      | 1558           | Shem born third<br>Shem born when Noah was 502<br>Proven by Biblical data  | Jasher 7:1<br>Jasher 5:18<br><b>Gen. 11:10</b>                      |
| 2244      | 1651           | Lamech dies, age 777<br>Noah, age 595, begins to build the Ark   | <b>Gen. 5:31</b><br>Jasher 5:34                                     |
| 2239      | 1656           | Noah's sons marry Methuselah's granddaughters<br>Methuselah dies, age 969<br>Flood begins; ground cursed after 4 x 414 years from Adam | Jasher 5:35<br><b>Gen. 5:27</b><br><b>Gen. 7:11,</b><br>Secrets, 16 |
| 2238      | 1657           | Flood ends; Noah leaves Ark<br>Noah plants a vineyard  | <b>Gen. 8:13</b><br>Secrets, 45                                     |
| 2237      | 1658           | Arphaxad born to Shem, age 100   | <b>Gen. 11:10</b>   |
| 2235      | 1660           | Noah drunk; Canaan cursed  | <b>Gen. 9:20–27</b>   |
| 2202      | 1693           | Salah born to Arphaxad, age 35   | <b>Gen. 11:12</b>   |
| 2172      | 1723           | Eber born to Salah, age 30   | <b>Gen. 11:14</b>   |
| 2138      | 1757           | Peleg born to Eber, age 34   | <b>Gen. 11:16</b>   |
| 2108      | 1787           | Reu born to Peleg, age 30  | <b>Gen. 11:18</b>   |
| 2076      | 1819           | Serug born to Reu, age 32  | <b>Gen. 11:20</b>   |
| 2046      | 1849           | Nahor born to Serug, age 30  | <b>Gen. 11:22</b>   |
| 2017      | 1878           | Terah born to Nahor, age 29  | <b>Gen. 11:24</b>   |



| B.C. Year | Year From Adam | Event  | Source   |
|-----------|----------------|--|--|
| 1987      | 1908           | Nimrod born to Cush  | Jasher 7:23,27:15  |
| 1979      | 1916           | Haran born to Terah, age 38  | Jasher 7:22  |
| 1978      | 1917           | Nahor born to Terah, age 39  | Jasher 24:27   |
| 1967      | 1928           | Nimrod given Adam's garments   | Jasher 7:29  |
| 1947      | 1948           | Nimrod defeats Japheth in battle<br>Shinar settled; Babylon built<br>Terah, Nimrod's general, promoted<br>Abram born to Terah, age 70  | Jasher 7:34–37<br>Jasher 7:34,43<br>Jasher 7:4<br>Jasher 7:51<br><b>Gen. 11:26</b>   |
| 1939      | 1956           | Lot born to Haran, age 40  | Jasher 9:2   |
| 1938      | 1957           | Milca born to Haran  | Jasher 9:3   |
| 1937      | 1958           | Sarai born to Haran, age 42<br>Abram, age 10, goes to Noah's house   | Jasher 9:3–4<br>Jasher 9:5   |
| 1900–1899 | 1995–1996      | Tower of Babel destroyed   | Jasher 9:20–39   |
| 1899      | 1996           | Peleg dies, age 239<br>The earth "divided" (by language)   | <b>Gen. 11:19</b><br>Jasher 10:6<br><b>1 Chr. 1:19,</b><br><b>Gen. 11:1–9</b>  |
| 1898      | 1997           | Nahor, father of Terah, dies, age 148<br>Sodom, Gomorrah conquered by Elam   | <b>Gen. 11:25</b><br>Jasher 11:10  |
| 1897      | 1998           | Abram, 50, returns to Terah from Noah<br>Abram and Haran cast into fiery furnace<br>Haran dies, age 82<br><br>Nimrod gives Eliezer to Abram<br>Nahor marries Milca, Haran's daughter<br>Abram marries Sarai, Haran's daughter          | Jasher 11:13<br>Jasher 12:23<br>Jasher 12:26–37<br><b>Gen. 11:28</b><br>Jasher 12:39<br><b>Gen. 11:29</b><br>Jasher 12:44  |
| 1895      | 2000           | Terah and Abram move to land of Haran  | Jasher 13:1  |
| 1892      | 2003           | Abram goes to Canaan<br>This occurs 286.1 rest years from Adam   | Jasher 13:5,9  |
| 1889      | 2006           | Noah dies, age 950   | <b>Gen. 9:29</b>   |
| 1886      | 2009           | First rest year after Abram moves to Canaan; Canaan's Time Debt begins   | Secrets, 49–50   |
| 1879      | 2016           | Second rest year owed by Canaan  | Secrets, 49–50   |
| 1877      | 2018           | Abrahamic Covenant instituted<br>(430 years prior to Mosaic Covenant, Gal. 3:17)<br>Abram then returns to Haran for 5 years  | <b>Gen. 15,</b><br>Jasher 13:17–19,<br>Jasher 13:20  |
| 1872      | 2023           | Abram, age 75, returns to Canaan<br>Famine in Canaan; Abram goes to Egypt<br><br>Pharaoh gives daughter to Sarai<br>Lot moves to the plain of Sodom<br><br>Elamite war; Lot captured, freed by Abram<br>Melchizedek (Shem) meets Abram | <b>Gen. 12:1–4,</b><br><b>Gen. 12:9–10,</b><br>Jasher 15:1–2,<br>Jasher 15:31,<br><b>Gen. 13:11–12,</b><br>Jasher 15:46,<br><b>Gen. 14,</b><br><b>Gen. 14:18–20,</b><br>Jasher 16:1–19 |
| 1869      | 2026           | Reu dies, age 239  | <b>Gen. 11:21</b>  |
| 1862      | 2033           | Sarai gives Hagar to Abram, age 85   | <b>Gen. 16:3</b>   |
| 1861      | 2034           | Ishmael born to Abram and Hagar<br>Egypt begins cursed time; 414 years later,  | <b>Gen. 16:16</b>  |

| B.C. Year | Year From Adam | Event   | Source   |
|-----------|----------------|---|--|
|           |                | Egypt judged (plagues & Red Sea)  | Secrets, 55–61   |
| 1848      | 2047           | Abraham circumcised<br>Sodom & Gomorrah destroyed by God<br>Dated 3 days after circumcision<br>Abraham moves to Gerar<br>Abimelech takes Sarai temporarily, thinking she is Abraham's sister                | <b>Gen. 17:1,11</b><br><b>Gen. 18–19,</b><br>Jasher 18:1–4<br><b>Gen. 20:1</b><br><b>Gen. 20,</b><br>Jasher 20 |
| 1847      | 2048           | Isaac born in Gerar to Abraham, age 100<br>400-year oppression of Abraham's seed begins (a "stranger")  | <b>Gen. 21:1–5</b><br>Secrets, 21–22<br><b>Gen. 15:13</b>  |
| 1846      | 2049           | Serug dies, age 230   | <b>Gen. 11:23</b>  |
| 1842      | 2053           | Ishmael, age 19, tries to kill Isaac, age 5<br><br>Ishmael and Hagar sent away  | Jasher 21:13–14,<br><b>Gen. 21:9</b><br><b>Gen. 21:14,</b><br>Jasher 21:16                                     |
| 1822      | 2073           | Abraham moves to Hebron and digs the well later called Beer-Sheba   | <b>Gen. 21:22–31</b>   |
| 1821      | 2074           | Philistines steal Abraham's well; Abimelech apologizes, covenants with Abraham<br>Canaan's 1st period of Cursed Time (1660–2074) ends with an extension of grace;<br>Canaan given another 414 years to 2488 | Jasher 22:1–10,<br><b>Gen. 21:22–34</b><br><br>Secrets, 45–47  |
| 1816–1815 | 2079–2080      | Rebecca born to Bethuel   | Jasher 24:40,45  |
| 1812      | 2083           | Terah dies, age 205   | <b>Gen. 11:32</b>  |
| 1810      | 2085           | Abraham offers Isaac, 37, in sacrifice, but God provides lamb to take the curse<br>9 x 414 years later = 1917 AD;<br>Jerusalem freed by Allenby; curse removed again<br>Sarah dies, age 127                 | <b>Gen. 22:1–18</b><br><br><b>Gen. 23:1</b>  |
| 1808      | 2087           | Lot dies, age 140   | Jasher 24:22   |
| 1807      | 2088           | Nahor, Abraham's brother dies, age 172<br>Eliezer sent to Haran to find wife for Isaac<br>Isaac, age 40, marries Rebecca, age 10<br>Abraham marries Keturah   | Jasher 24:27<br><b>Gen. 24</b><br>Jasher 24:45<br><b>Gen. 25:1,</b><br>Jasher 25:1                             |
| 1799      | 2096           | Arphaxad dies, age 438  | <b>Gen. 11:13</b>  |
| 1787      | 2108           | Jacob and Esau born to Isaac, age 60  | <b>Gen. 25:26</b>  |
| 1772–     | 2123–          | Esau, age 15, kills Nimrod, age 215   | Jasher 27:7,15   |
| 1771      | 2124           | Esau sells birthright to Jacob<br><br>414 years later, Othniel throws off yoke of Mesopotamia (Babylon) in 2537–2538  | <b>Gen. 25:29–34</b><br>Jasher 27:11–14  |
| 1770      | 2125           | Famine; Isaac moves to Gerar<br>Abimelech gives land to Isaac to sow until famine ends. He receives 100-fold.<br>(This was NOT a land-rest year.)   | <b>Gen. 26:1–6</b><br><b>Gen. 26:12,</b><br>Jasher 28:13–16  |
| 1769      | 2126           | Isaac returns to Hebron (Beer-sheba)<br>Jacob goes to Shem's house in Jerusalem<br>Salah dies, age 433  | <b>Gen. 26:23</b><br>Jasher 28:18<br><b>Gen. 11:15</b>   |
| 1747      | 2148           | Esau, age 40, marries Judith  | <b>Gen. 26:34</b>  |

| B.C. Year | Year From Adam | Event   | Source  |
|-----------|----------------|---|---|
| 1737      | 2158           | Shem dies, age 600<br>Jacob, age 50, returns to Isaac at Hebron   | <b>Gen. 11:11</b><br>Jasher 28:24   |
| 1731      | 2164           | Leah and Rachel (twins) born to Laban   | Jasher 28:26–29   |
| 1724      | 2171           | Isaac blesses Jacob, thinking it was Esau<br>- Dated by Jasher<br>Jacob flees, hides at Eber's house<br>Esau marries Bosmath  | <b>Gen. 27,</b><br>Jasher 29:11<br>Jasher 29:11<br>Jasher 29:12   |
| 1723      | 2172           | Ishmael dies, age 137   | <b>Gen. 25:17</b>   |
| 1722      | 2173           | Eliphaz born to Esau and Bosmath  | Jasher 29:17  |
| 1710      | 2185           | Jacob returns to Isaac's house<br>Esau threatens Jacob<br>Isaac sends Jacob, age 77, to Haran with gifts to obtain a wife<br>Eliphaz, age 13, robs Jacob<br>Jacob begins serving Laban 7 yrs for Rachel | Jasher 29:20<br><b>Gen. 27:41</b><br><b>Gen. 28:1–2,</b><br>Jasher 29:30<br>Jasher 29:31–40<br><b>Gen. 29:18–20</b> |
| 1708      | 2187           | Eber dies, age 464  | <b>Gen. 11:17</b>   |
| 1707      | 2188           | Reuel born to Esau, age 80  | Jasher 30:17  |
| 1706      | 2189           | Beor born to Laban  | Jasher 30:18  |
| 1705      | 2190           | Judith, Esau's wife, dies   | Jasher 30:21  |
| 1704      | 2191           | Esau marries Aholibamah, moves to Seir  | Jasher 30:24–27   |
| 1703      | 2192           | Jacob, 84, marries Leah and Rachel, age 28,<br>Jacob's second 7-year servitude begins<br>Reuben born to Leah  | <b>Gen. 29:21–30</b><br>Jasher 62:1   |
| 1702      | 2193           | Simeon born to Leah   | Jasher 61:4   |
| 1701      | 2194           | Levi born to Leah   | Jasher 63:1   |
| 1700      | 2195           | Judah born to Leah<br>Dan born to Bilhah, Rachel's maid   | Jasher 62:23<br>Jasher 62:2   |
| 1699      | 2196           | Gad born to Zilpah, Leah's maid<br>Issachar born to Leah  | Jasher 62:5<br>Jasher 62:3  |
| 1698      | 2197           | Asher born to Zilpah<br>Zebulun born to Leah  | Jasher 62:4<br>Jasher 61:3  |
| 1697      | 2198           | Naphtali born to Bilhah<br>Dinah born to Leah   | Jasher 62:24<br>Jasher 31:18  |
| 1696      | 2199           | Joseph born to Rachel, age 35<br>(Joseph was 39 when Jacob was 130)   | <b>Gen. 30:22–25,</b><br><b>Gen. 47:9</b>   |
| 1690      | 2205           | Jacob leaves Haran<br>Jacob's name changed to Israel  | <b>Gen. 31:17–18</b><br><b>Gen. 32:28</b>   |
| 1689      | 2206           | Jacob settles in Shechem  | <b>Gen. 33:18–20</b>  |
| 1688      | 2207           | Dinah taken forcibly by Shechem<br>Simeon, 14, and Levi, 13, destroy Shechem  | <b>Gen. 34:1–3</b><br><b>Gen. 34:25–27</b>  |
| 1686      | 2209           | Benjamin born to Rachel, 45, who dies   | <b>Gen. 35:16–19</b>  |
| 1683      | 2212           | Rebecca dies, age 133   | Jasher 36:6   |
| 1680      | 2215           | Leah dies, age 51   | Jasher 41:2   |
| 1679      | 2216           | Joseph, age 17, sold by his brothers  | <b>Gen. 37:2</b>  |
| 1678      | 2217           | Joseph, 18, sold to Potiphar the Egyptian<br>Egypt's Time Debt begins<br>Joseph framed and imprisoned   | Jasher 44:1–14<br>Secrets, 71<br><b>Gen. 39:17–20</b>   |
| 1668      | 2227           | Joseph, age 28, interprets dreams for the baker and the butler  | <b>Gen. 40</b>  |
| 1667      | 2228           | Isaac dies, age 180   | <b>Gen. 35:28–29</b>  |
| 1666      | 2229           | Joseph interprets Pharaoh's dreams  | <b>Gen. 41:14–36</b>  |

| B.C. Year | Year From Adam | Event  | Source  |
|-----------|----------------|--|---|
|           |                | Joseph made Prime Minister, age 30<br>7 years of plenty begin  | <b>Gen. 41:39–46</b><br><b>Gen. 41:47–49</b>  |
| 1662      | 2233           | Ephraim and Manasseh (twins) born to Joseph, age 34  | Jasher 50:15  |
| 1659      | 2236           | 7 years of famine begin  | <b>Gen. 41:54</b>   |
| 1658      | 2237           | Jacob's sons come to buy food  | <b>Gen. 42</b>  |
| 1657      | 2238           | Jacob's sons return to buy food a second time;<br>Joseph, 39, reveals his identity<br>Jacob, age 130, moves to Goshen<br>Jochebed (Moses' mother)<br>at the border of Egypt  | <b>Gen. 43–44</b><br><b>Gen. 47:9</b><br><b>Num. 26:59,</b><br>Jasher 59:9                                      |
| 1652      | 2243           | 7 years of famine end  | <b>Gen. 41:54</b>   |
| 1640      | 2255           | Jacob dies, age 147  | <b>Gen. 47:28</b>   |
| 1625      | 2270           | Pharaoh dies; Magron succeeds him, age 41  | Jasher 58:1   |
| 1593      | 2302           | Balaam born to Beor, age 113   | Jasher 61:8   |
| 1586      | 2309           | Joseph dies, age 110   | <b>Gen. 50:26</b>   |
| 1585      | 2310           | Zebulun dies, age 114  | Jasher 61:3   |
| 1582      | 2313           | Simeon dies, age 120   | Jasher 61:4   |
| 1578      | 2317           | Reuben dies, age 125   | Jasher 62:1   |
| 1577      | 2318           | Dan dies, age 123 (scribal error in Jasher)  | Jasher 62:2   |
| 1576      | 2319           | Issachar dies, age 122   | Jasher 62:3   |
| 1575      | 2320           | Asher dies, age 123  | Jasher 62:4   |
| 1574      | 2321           | Gad dies, age 125  | Jasher 62:5   |
| 1571      | 2324           | Judah dies, age 129  | Jasher 62:23  |
| 1568      | 2327           | Naphtali dies, age 129 (scribal error in Jash.)  | Jasher 62:24  |
| 1564      | 2331           | Levi dies, age 137<br>Egypt begins to afflict Israel   | Jasher 63:1<br>Jasher 63:2  |
| 1532      | 2363           | Pharaoh orders male Israelite babies killed  | Jasher 66:10–31   |
| 1531      | 2364           | Amram marries Jochebed, age 126<br><br>Miriam born to Amram and Jochebed   | Jasher 67:2,<br><b>Num. 26:59</b><br>Jasher 67:4  |
| 1530      | 2365           | Aaron born to Amram and Jochebed   | Jasher 67:4   |
| 1527      | 2368           | Moses born to Amram and Jochebed<br>Moses hidden 3 months from Pharaoh   | Jasher 68:3–4<br><b>Ex. 2:2–3</b>   |
| 1527–1525 | 2368–2370      | Jochebed nurses Moses 2 years for Bathia   | Jasher 68:24  |
| 1489      | 2406           | Joshua born to Nun   | <b>Joshua 24:29</b>   |
| 1485      | 2410           | Caleb born<br>Ephraimites attempt to conquer Canaan<br>too soon and are destroyed  | <b>Joshua 14:7</b><br><b>1 Chr. 7:20–22,</b><br>Jasher 75   |
| 1447      | 2448           | Exodus from Egypt under Moses after 210 years in Egypt;<br>Moses age 80<br>Passover Age (2448–3927) begins<br>Egypt's Cursed Time culminates from 2034<br>Amalekites attack Israel and are cursed;<br>Destroyed by Saul 414 years later<br>Mosaic Covenant instituted at Pentecost | Jasher 81:4<br><br>Secrets, 22–23<br>Secrets, 55–58<br><b>Ex. 17:8–16</b><br>Secrets, 63–65<br><b>Ex. 19–20</b> |
| 1445      | 2450           | 50th Jubilee from Adam; on Day of Atonement,<br>Israel refuses to enter Canaan<br>Beginning of 434 years of Judged Time to<br>the death of Saul in 2884  | Secrets, 22–23<br><br>Secrets, 73   |

| B.C. Year | Year From Adam | Event   | Source   |
|-----------|----------------|---|--|
| 1407      | 2488           | Miriam dies, age 124<br><br>Aaron dies, age 123<br><br>Moses dies, age 120<br>Joshua, age 82, leads Israel into Canaan<br>Canaan's Cursed Time ends (2072–2488)   | <b>Num. 20:1</b> ,<br>Jasher 84:24<br><b>Num. 20:28</b> ,<br>Jasher 84:32<br><b>Deut. 34:7</b><br><b>Joshua 3</b><br>Secrets, 45–48        |
| 1407–     | 2488–          |   |  |
| 1401      | 2494           | Canaanite wars; Israel conquers Canaan  | <b>Joshua 4–12</b>   |
| 1401–     | 2494–          | First sabbath year in Canaan,   |  |
| 1400      | 2495           | Inheritances given to the 12 tribes   | <b>Joshua 14</b>   |
| 1380–1381 | 2513–2514      | Joshua, 108, turns rulership over to Elders   | Jasher 90:32–35  |
| 1379      | 2516           | Joshua, 110, dies   | <b>Joshua 24:29</b>  |
| 1365–     | 2530–          | Elders' rule ends with captivity to king of   | <b>Judges 3:8</b> ,  |
| 1364      | 2531           | Mesopotamia (Babylon)<br>Babylonian Cursed Time begins; Babylon given<br>2 x 414 years (2530–3358)  | Jasher 91:12<br>Secrets, 116–117   |
| 1357      | 2538           | Othniel (1st Judge) frees Israel on their<br>1st Jubilee from Jordan crossing<br>390-year countdown to laying the Temple's<br>foundation (2928); "No King in Israel"  | <b>Judges 3:9–10</b><br><br>Secrets, 145–146   |
| 1050      | 2845           | 1st year of Saul  | Secrets, 24  |
| 1033      | 2862           | 18th year of Saul<br>Amalek's Cursed Time ends 414 years from<br>their attack on Israel in 2448<br>God tells Saul to destroy Amalek<br>Saul spares king Agag and becomes liable<br>Samuel kills Agag;<br>this puts Saul on Judged Time, rather than Cursed Time | Secrets, 63<br>Secrets, 65<br><b>Ex. 17:14–16</b><br><b>1 Sam. 15:2–3</b><br><b>1 Sam. 15:8–9</b><br>Secrets, 65<br><b>1 Sam. 15:32–33</b> |
| 1011      | 2884           | 40th year of Saul; Saul consults witch of<br>Endor, putting monarchy on Cursed Time<br>This is 434 years (Judged Time) after<br>Israel's refusal to enter Canaan in 2450<br>Saul dies in battle with Philistines<br>David's accession year                      | <b>1 Sam. 28:7</b><br><br>Secrets, 68–71<br><br><b>1 Sam. 31:6</b>   |
| 1010      | 2885           | 1st year of David in Hebron   | <b>2 Sam. 2:11</b>   |
| 1004–     | 2891–          | 59th Jubilee from Adam;   |  |
| 1003      | 2892           | David crowned king of all Israel<br>David conquers Jerusalem  | <b>2 Sam. 5:3</b><br><b>2 Sam. 5:5–7</b>   |
| 973       | 2922           | 38th year of David<br>David's census, no atonement money taken<br>All tribes uncovered except Levi & Benjamin<br>70,000 men die in resulting plague   | Secrets, 73–75<br><b>1 Chr. 21:1–5</b><br><b>1 Chr. 21:6</b><br><b>1 Chr. 21:14</b>  |
| 971       | 2924           | 40th year of David (dies)<br>Beginning of Judged Time to fall of Jerusalem in 586 BC  | <b>1 Ki. 2:10</b><br>Secrets, 75–76  |
| 970       | 2925           | 1st year of Solomon   | <b>1 Ki. 6:1</b>   |
| 967       | 2928           | 4th year of Solomon, Temple foundation laid<br>End of "No King in Israel" period (390 yrs)  | <b>1 Ki. 6:1, 37</b><br>Sec., 145–146  |
| 960       | 2935           | Temple structure completed<br>Hiram arrives to forge Temple vessels   | <b>1 Ki. 6:37–38</b><br><b>1 Ki. 7:13–51</b>   |



| B.C. Year | Year From Adam | Event  | Source  |
|-----------|----------------|--|---|
|           |                | Solomon begins construction of his house   | <b>1 Ki. 7:1</b>  |
| 957       | 2938           | Temple of Solomon dedicated  | <b>1 Ki. 8</b>  |
| 955       | 2940           | 60th Jubilee from Adam   |   |
| 947       | 2948           | Solomon's house completed<br>- This is 500 years after the Exodus in 2448  | <b>1 Ki. 9:10</b>   |
| 931       | 2964           | 40th year of Solomon (dies)<br>Israel and Judah split  | <b>1 Ki. 11:42–43</b><br><b>1 Ki. 12:19</b>   |
| 930       | 2965           | 1st year of Rehoboam (Judah)<br>1st year of Jeroboam (Israel)  | <b>1 Ki. 12:17</b><br><b>1 Ki. 12:20</b>  |
| 911       | 2984           | 20th year of Jeroboam (Israel) and the 1st year of Asa (Judah)   | <b>1 Ki. 15:9</b>   |
| 874       | 3021           | 38th year of Asa (Judah) and the 1st year of Ahab (Israel)   | <b>1 Ki. 16:29</b>  |
| 853       | 3042           | 6th year of Shalmanezar III of Assyria<br>Ahab and his allies fight Assyria in the battle of Karkar (Assyrian dating)<br>Israel's 3-year truce with Syria ends in war<br>Ahab attacks Syria and is killed by Naaman  | Secrets, 25–26<br><b>1 Ki. 22:1</b><br>Secrets, 25–26   |
| 763       | 3132           | June 15, solar eclipse recorded by Assyrians in their Eponym of Bur-Sagale   | Secrets, 25–26  |
| 745       | 3150           | Tiglath-Pileser (King of Pul of 2 Ki. 15:19) begins to deport Israel.<br>This date is fixed by the Assyrian Eponyms.<br>Time of "eating dung" for Israel begins which lasts 7 x 390 years to 1986;<br>this leads to laying of new Temple foundation<br>Time of Jacob's Trouble begins 13 x 210 years leading to 1986 | Secrets, 161<br><br>Secrets, 144<br><b>Ezek. 4</b><br>Secrets, 161–162                          |
| 723–      | 3172–          | Assyrian siege of Samaria; Israel captured   |   |
| 721       | 3174           | and deported after 210 years from 2964   | Secrets, 158–159  |
| 721       | 3174           | 14th Jubilee from Jordan crossing  | <b>2 Ki. 19:29</b>  |
| 713       | 3182           | Assyrian siege of Jerusalem ends with 185,000 Assyrians dead; Jerusalem saved  | <b>2 Ki. 19:35</b>  |
| 623       | 3272           | 16th Jubilee from Jordan crossing<br>18th year of Josiah; Great Passover held  | Secrets, 197–198<br><b>2 Chr. 35:1–19</b>   |
| 623–622   | 3272–3273      | 1st year of 17th Jubilee from Jordan crossing  | Secrets, 197–198  |
| 607       | 3288           | Nebuchadnezzar conquers Assyria  | Secrets, 81   |
| 604       | 3291           | Nebuchadnezzar conquers Jerusalem<br>Beginning of 70-year captivity of Jerus.  | Secrets, 81<br>Secrets, 81–82   |
| 598–      | 3297–          | 26th year of 17th Jub. from Jordan crossing;   |   |
| 597       | 3298           | Temple vessels taken to Babylon<br>(666 years later is 70 AD, when the Romans took vessels to Rome)<br>Jehoiachin captured and deported,<br>beginning long-term cycle of 37 x 70 years, to 1994<br>Zedekiah's accession year   | <b>2 Ki. 24:13</b><br>Secrets, 69<br><b>2 Ki. 24:15</b><br>Secrets, 70–71<br><b>2 Ki. 24:17</b> |
| 597–      | 3298–          |  | Secrets, 198–199  |
| 596       | 3299           | 1st year of Zedekiah   | <b>2 Ki. 24:17–18</b>   |
| 594–      | 3301–          | 30th year of 17th Jub. from Jordan crossing  | <b>Ezek. 1:1–2</b>  |
| 593       | 3302           | 5th year of Jehoiachin's captivity   | <b>Ezek. 1:1–2</b>  |
| 589       | 3306           | "Legal" end of Zedekiah's reign and of Jerus.  | Secrets, 79–80  |
| 589–588   | 3306–3307      | 35th year of 17th Jubilee from Jordan crossing<br>God gives Jerusalem opportunity to observe   | Secrets, 9, 10  |

| B.C. Year | Year From Adam | Event  | Source  |
|-----------|----------------|--|---|
|           |                | the final rest year before judgment comes.<br>They refuse; judgment set irrevocably<br>9th year of Zedekiah<br>Jerusalem siege begins (lasts unto 3rd year)  | <b>Jer. 34</b><br><b>2 Ki. 25:1–2</b><br><b>2 Ki. 25:1–2</b>                        |
| 587–586   | 3308–3309      | 11th year of Zedekiah<br>Jerusalem and Temple destroyed<br>End of Judged Time from death of David  | <b>2 Ki. 25:1–2</b><br><b>2 Ki. 25:1–10</b><br>Secrets, 75–77                       |
| 754       | 3321           | 17th Jubilee from Jordan crossing  | <b>Ezek. 40:1</b>   |
| 560       | 3335           | Nebuchadnezzar dies; Evil-Merodach (son)<br>frees Jehoiachin after 37 years  | <b>2 Ki. 25:27–30</b>   |
| 537       | 3358           | Fall of Babylon to Medes and Persians<br>This is 70 years after Babylon's rise to power<br>when they conquered Assyria<br>This is 2 x 414 years after Babylon came<br>on Cursed Time in 2530<br>Darius the Mede rules Babylon while Cyrus<br>the Persian continues conquests                         | <b>Dan. 5:31</b><br><br>Secrets, 114–115<br><br><b>Dan. 5:31</b>                    |
| 534       | 3361           | Cyrus the Persian returns to rule Babylon<br>directly; Darius returns home to rule<br>Edict of Cyrus allows Judah to return<br>70-yr captivity of Jerusalem ends<br>76-yr cleansing period for Jerusalem begins<br>76-sabbath cleansing period for Jerusalem<br>begins (532 years) to birth of Jesus | Secrets, 82–86<br><br><b>Ezra 1</b><br>Secrets, 83<br>Secrets, 83–88<br>Secrets, 90 |
| 529       | 3366           | 1st year of Cambyses (co-regency with his father, Cyrus)   | Secrets, 85   |
| 521       | 3374           | 1st year of Darius I   | Secrets, 85   |
| 520       | 3375           | 2nd year of Darius I;<br>Haggai and Zechariah begin to prophecy<br>People renew work on the Temple   | <b>Hag. 1:1,</b><br><b>Zech. 1:1</b>  |
| 516–515   | 3379–3380      | 6th year of Darius I (dated spring to spring<br>515 3380 by Persian reckoning)   | Secrets, 85   |
| 515       | 3380           | March 15, Temple completed   | <b>Ezra 6:15</b>  |
| 485       | 3410           | 1st year of Xerxes I   | Secrets, 82, 84   |
| 480       | 3415           | Sept. Battle of Salamis (Persia v. Greece) during<br>the Archonship of Kalliades (dated by solar eclipse of<br>Oct. 2, 480 BC occurring a few days after this battle)  | Secrets, 83, 86   |
| 464       | 3430           | 70th Jub. from Adam, 1st yr of Artaxerxes I  | Secrets, 86   |
| 458       | 3437           | 7th yr of Artaxerxes I; Edict of Artaxerxes I<br>allows rebuilding of Jerusalem<br>End of Jerusalem's 76-year time of cleansing (from 534–458<br>BC)<br>Daniel's 70 weeks begin  | <b>Ezra 7:7</b><br><br>Secrets, 86–88<br><br>Secrets, 107                           |
| 423       | 3472           | 1st year of Darius II  | Secrets, 82   |
| 404       | 3491           | 1st year of Artaxerxes II  | Secrets, 82   |
| 358       | 3537           | 1st year of Ochus (Artaxerxes III)   | Secrets, 82   |
| 337       | 3558           | 1st year of Arses  | Secrets, 82   |
| 335–331   | 3560–3564      | Reign of Darius III (last Persian king)  | Secrets, 82   |
| 331       | 3564           | Alexander the Great of Greece conquers<br>Persia and assumes the Debt Note   | Secrets, 82   |
| 330       | 3565           | Alexander occupies Babylon   |   |

| B.C. Year | Year From Adam | Event   | Source   |
|-----------|----------------|---|--|
|           |                | Darius III (ex-king) murdered   |  |
| 323       | 3572           | Alexander dies in Babylon; the Empire is divided among his 4 generals   | <b>Dan. 8:20–21</b>  |
| 160       | 3706           | Judas Maccabeus begins to reign as first of Hasmonean dynasty   |  |
| 126       | 3769           | Judah conquers Idumea (Edom) and forces their conversion to Judaism; i.e., Judah "marries" Edom   | Secrets, 123   |
| 63        | 3832           | Pompey, Roman general, conquers Syria and makes Judah a Roman province; the Debt Note passes to Rome<br>Sept. 23, Octavian born (later called Augustus Caesar): Roman Senate decrees for all male children born this year to be killed  | <u>Ant.</u> XIV,iv,3<br>Secrets, 91  |
| 47        | 3848           | Antipater, father of Herod, appointed Procurator of Judea   | Secrets, 100   |
| 46        | 3849           | Antipater appoints Herod Governor of Galilee at the age of 25   | Secrets, 100   |
| 43        | 3852           | Aug. 19, Octavian begins 1st Consulship   | Secrets, 91, 101   |
| 37        | 3859           | Herod begins reign as King of Judea after overthrowing Antigonus, the Hasmonean.  | Secrets, 100   |
| 34        | 3856           | Antigonus executed by Mark Antony<br>This ends Hasmonean dynasty after 126 years. It is also 92 years (2 x 46) after Edom was conquered. Herod was now secure on the throne.  | <u>Antiq.</u> , XV,i,2   |
| 31        | 3864           | Sept. 2, Battle of Actium   | Secrets, 103   |
| 30        | 3865           | Cleopatra dies; Rome subjects Egypt fully   | Secrets, 103   |
| 27        | 3868           | Octavian proclaimed Augustus Caesar   | Secrets, 92  |
| 4         | 3891           | Herod executes sons of Marimba;<br>legal government of Enoch ends<br>March 13, incorrect date of the lunar eclipse preceding Herod's death  | Secrets, 98–99   |
| 3         | 3892           | May 19, Mercury-Saturn conjunction begins<br>a series of astrological events<br>June 12, Venus-Saturn conjunction<br>Aug. 12, Venus-Jupiter conjunction<br>Aug. 31, Mercury-Venus conjunction<br>Sept. 14, Jupiter-Regulus conjunction  | Secrets, 94<br>Secrets, 94<br>Secrets, 94<br>Secrets, 94<br>Secrets, 94  |
| 2         | 3893           | Feb. 5, Roman Senate awards Augustus title "Father of the Country;" decrees that all the people of the Empire must register & ratify this title by an oath of allegiance<br>Feb. 17, Jupiter-Regulus conjunction<br>25th anniversary (Silver Jubilee) of Augustus being proclaimed "Augustus"<br>April, John born to Zacharias & Elizabeth<br>May, Saturninus (Gov. of Syria) returns to Rome as his term expires<br>May–Nov., Quirinius is temporary governor of Syria until the arrival of Varus<br>May 8, Jupiter-Regulus conjunction<br>June 17, Jupiter and Venus merge as one<br>Jupiter then begins moving West toward Jerusalem; the Magi soon follow it<br>Aug. 26, Jupiter-Mars conjunction | Secrets, 92<br>Secrets, 94<br>Secrets, 93<br><b>Luke 1</b><br>Secrets, 93<br>Secrets, 93<br>Secrets, 94<br>Secrets, 94<br>Secrets, 95<br>Secrets, 94 |

| B.C. Year | Year From Adam | Event  | Source  |
|-----------|----------------|--|---|
|           |                | Sept. 29, Feast of Trumpets;<br>Jesus born 76 sabbaths of cleansing complete from 534 BC (Edict of Cyrus)<br>Sept. 29–Dec. 29, Jesus "hidden" as was Moses (Ex. 2:2)<br>Dec. 5, Rabbis incite students to tear down Rome's golden eagle from Temple portal<br>Dec. 20–25, Magi arrive in Jerusalem and inquire about the "king of the Jews"<br>Dec. 25, Jupiter appears stationary over Bethlehem as viewed from Jerusalem; Magi go to Bethlehem and find Jesus<br>Dec. 26/27, Joseph takes Mary and Jesus to Egypt; the Magi return home also<br>Dec. 28, Church of England commemorates slaughter of Bethlehem children<br>2 3893 Dec. 29, Greek Orthodox Church commemorates slaughter of Bethlehem children<br>Jesus, 3 months old, now under protection of "Pharaoh's house" as Moses was | Secrets, 103–104<br>Secrets, 90<br><br>Secrets, 97<br>Secrets, 98<br><br>Secrets, 95–97<br><br>Secrets, 96<br><br>Secrets, 97<br><br>Secrets, 98<br><br>Secrets, 100<br><br>Secrets, 97, 98 |
| 1         | 3894           | Jan. 6, Matthias tried & convicted of sedition<br>Jan. 9, Matthias burned alive; lunar eclipse that evening mentioned by Josephus<br>Herod becomes gravely ill, goes to warm baths at Calirrhoe to no avail<br>Jan. 23, Herod executes his son, Antipater<br>Joseph and Mary return to Judea for Passover  | Secrets, 98<br>Secrets, 198<br><br>Secrets, 99<br><br><u>Ant. XVII</u> , vii<br>Secrets, 100  |
| 7-Jun     | 3900–3901      | Cyrenius becomes full-time Syrian governor   | Secrets, 92   |
| 14        | 3908           | Aug. 19, Augustus dies exactly 56 years from his first Consulship in 43 BC<br>Tiberius succeeds him; his 1st year begins either Aug. 19 or Oct. 1st (by Syrian calendar), or Jan. 1, 15 AD, by the Roman calendar  | Secrets, 103<br><br>Secrets, 103  |
| 26        | 3920           | 80th Jubilee from Adam   |   |
| 28–29     | 3922–3923      | 15th year of Tiberius  | Secrets, 103  |
| 29        | 3923           | June, John turns 30 and begins ministry<br>Sept., Jesus turns 30 on Feast of Trumpets<br>Oct., Day of Atonement, Jesus baptized by John; tempted 40 days in wilderness   | <b>Luke 3:1–3</b><br>Secrets, 104<br>Secrets, 105   |
| 30        | 3924           | John imprisoned and beheaded by Herod  | <b>Matt. 14:3–12</b>  |
| 33        | 3927           | April 3, Friday, Jesus crucified while lambs were being killed for Passover, this is 80 x 153 days from His birth<br>April 3, lunar eclipse occurs<br>End of Daniel's 70 weeks<br>April 5, Sunday, Feast of Firstfruits; Jesus raised from the dead; Day 1 of Pentecost count (50 days)<br>May 25, Sunday, Day of Pentecost<br>Passover Age (2448–3927) ends; Pentecost (Church) Age (33–1993 AD) begins<br>Seeds of Kingdom sowed; harvest to occur in "4 months" (4 x 490 years)   | Secrets, 105<br><br>Secrets, 105<br>Secrets, 107<br><br><br><b>Acts 2:1</b><br>Secrets, 23<br><br><b>John 4:35</b>  |
| 66        | 3960           | 40 years after 80th Jub. (26 AD); Passover, riots in Jerus. begin war against Rome   | Secrets, 128  |

| B.C. Year | Year From Adam | Event   | Source                            |
|-----------|----------------|---|-----------------------------------|
|           |                | Tabernacles, Cestius Gallus defeated by Judeans in battle; legion destroyed   | Secrets, 129                      |
| 67        | 3961           | Feb., Vespasian defeats Josephus in battle of Jotapata  | Secrets, 129                      |
| 68        | 3962           | June 9, Nero commits suicide<br>Galba succeeds him briefly, then Vitellius  | Secrets, 129<br>Secrets, 129      |
| 69        | 3963           | Fall, Vespasian proclaimed Emperor by his troops; he goes to Rome to secure it, leaving his son Titus to carry on the war   | Secrets, 129                      |
| 70        | 3964           | Passover, Roman troops surround Jerusalem<br>Sept., Jerusalem conquered; Temple burned; after 597 BC when Babylon did it  | Secrets, 129<br>Secrets, 70, 71   |
| 73        | 3967           | Passover, Masada taken; Sicarii and families commit murder-suicide<br>40 years after Jesus' crucifixion   | Secrets, 130                      |
| 313       | 4206           | Edict of Milan; Constantine stops the persecution of Christians; this is 7 x 40 years after the crucifixion of Jesus (33 AD)  | Secrets, 133                      |
| 410       | 4304           | Alaric the Goth sacks Rome  |                                   |
| 455       | 4349           | The Vandals sack Rome   |                                   |
| 476       | 4370           | Odoacer, the German, conquers Rome and is proclaimed king of Italy<br>End of the Western Roman Empire   | Secrets, 116                      |
| 516       | 4410           | 90th Jubilee from Adam  |                                   |
| 622       | 4516           | Muslim calendar begins (Hegira), this is half-way between 745 BC and 1986 AD  | Secrets, 117                      |
| 637       | 4531           | Muslims capture Jerusalem and assume the Debt Note from Rome  | Secrets, 117                      |
| 1006      | 4900           | 100th Jubilee from Adam   |                                   |
| 1099      | 4993           | First Crusade recaptures Jerusalem; Rome takes Debt Note back   | Secrets, 117                      |
| 1187      | 5081           | Muslims retake Jerusalem and take the Debt Note back  | Secrets, 117                      |
| 1228      | 5122           | Fredrick II restores Jerusalem to Latin control by diplomacy  | Secrets, 117                      |
| 1244      | 5138           | Muslims recapture Jerusalem   | Secrets, 117                      |
| 1453      | 5347           | Turks capture Constantinople; end of East Roman Empire (Byzantine) First Bible printed by Gutenberg   |                                   |
| 1492      | 5386           | Columbus "discovers" America  | Secrets, 181                      |
| 1496      | 5390           | 110th Jubilee from Adam   |                                   |
| 1776      | 5670           | America made an independent nation 2520(12 x 210) years after Assyria begins to deport Israel from Samaria in 745 BC  | Secrets, 161                      |
| 1917      | 5811           | Nov. 7, Bolshevik Revolution<br>Dec. 6, Allenby takes Jerusalem; Debt Note assumed by Britain temporarily<br>Balfour Declaration on Palestine<br>2520 years after Babylon's conquest of Jerusalem in 604 BC   | Secrets, 188<br>Secrets, 117, 188 |
| 1937      | 5831           | Fall, 119th Jubilee from Adam Early pattern of the 120th Jubilee, along with the next 10-year cycle; compare 1937/38–47/48 with 1986/87–96/97<br>414 rest years (sabbaths) from the fall of Jerusalem (604 BC)<br>434 rest years (sabbaths) from the fall of Samaria (721 BC) | Secrets, 183                      |
| 1947      | 5841           | Nov. 21, Palestine Resolution sent to U.N.<br>Nov. 29, U.N. passes Palestine Resolution   | Secrets, 118<br>Secrets, 118      |



| B.C. Year | Year From Adam | Event   | Source   |
|-----------|----------------|---|--|
| 1948      | 5842           | May 14, Israelis declare independence<br>"Herod's Temple" begun, given 46 years, as the Debt Note assumed by Israelis<br>Fall, Mystery Babylon's Cursed Time was supposed to climax, but deferred 46 yrs when Israelis assume the Debt Note   | Secrets, 119<br>Secrets, 190–191<br>Secrets, 190–191 |
| 1986      | 5880           | 120th Jubilee from Adam 4 x 490 years after 80th Jubilee ("4 months until harvest")<br>7 x 390 years since 745 BC<br>7 + 3 year period of construction begins for spiritual Temple<br>13 x 210 years since 745 BC (beginning of the Time of Jacob's Trouble)<br>Parallel to Jordan crossing and beginning of 7-year count to receiving the Inheritances | <b>John 4:35</b><br><br>Secrets, 184<br>Secrets, 145 |
| 1989      | 5883           | 4 x 490 years after Jesus' baptism on Day of Atonement in 29 AD (in 1989, Day of Atonement fell on Oct. 9/10)   | Secrets, 104   |
| 1990–1991 | 5884–5885      | God's Elect come into Blessed Time, and the 38 years of time offset that began in 2488 ends fully   |  |
| 1992–1993 | 5886–5887      | 7th year from 1986 (Jordan crossing parallel); Inheritances received (?)  |  |
| 1993–1996 | 5887–5890      | Parallel to time of vessels of the Temple being forged by Hiram for 3 years after completion of the Temple structure  |  |
| 1993      | 5887           | 4 x 490 years after Crucifixion & Pentecost; Passover (Church) Age ends after 40 Jub.<br>Nov. 21–29 completes 46-year cycle of U.N. Resolution on the partition of Palestine<br>Jubilee Prayer Campaign begins 7-yr. Spiritual warfare (parallel to Jericho)  | Secrets, 23, 24<br>Secrets, 191<br>Secrets, 192      |
| 1994      | 5888           | May 14 completes 46-year cycle from Israeli Independence Day<br>Beginning of end to 37 x 70 (2590) year parallel to Jehoichin captivity of 597 BC   | Secrets, 71  |
| 1996      | 5890           | Declaration of the 120 <sup>th</sup> Jubilee (Sept. 23)<br>Red Dragon battles begin July 17, lasting three and a half years to Dec. 29, 1999.   | Secrets, 184–185                                     |
| 2006      | 5900           | End of ten years from Jubilee Declaration Melchisedec Priesthood now age 20<br>4 x 490 years from when the Apostle Paul was commissioned as missionary.   | Secrets, 185<br><b>Acts 11:27–30</b>                 |

## Date Conversion Information

Keep in mind that Years from Adam begin in the fall (Sept. or Oct.) on the Feast of Trumpets.

Years from Adam up through the fall of 3895 are also BC years.

Years from Adam after the fall of 3895 are also AD years.

1 BC = 3894 Years from Adam

1 AD = 3895 Years from Adam (There is no year zero.)

The following chart shows how B.C. and A.D. years are offset from Years from Adam.

|                   |        |        |        |
|-------------------|--------|--------|--------|
| Dec. 31/Jan. 1    |        |        |        |
| 2 B.C.            | 1 B.C. | 1 A.D. | 2 A.D. |
| 3893              | 3894   | 3895   | 3896   |
| Feast of Trumpets |        |        |        |

Use the formulas below to convert years from one system to another.

| To convert use this formula; | (from Trumpets to Dec 31)    |
|------------------------------|------------------------------|
| BC to Years from Adam        | 3895 - BC year (+1)          |
| Years from Adam to BC        | 3895 - Years from Adam (+1)  |
| AD to Years from Adam        | 3894 + AD year (+1)          |
| Years from Adam to AD        | Years from Adam - 3894 (- 1) |

(Remember to Add or subtract a year for dates between the Feast of Trumpets and December 31.)

## Appendix E: The Biblical Meanings of Numbers

|   |   |
|---|---|
| 1. Unity, Primacy   | 38. Slavery   |
| 2. Division   | 39. Disease, Infirmary, Weakness                                    |
| 3. Divine Fullness, Perfection  | 40. Trials, Probation, Testings                                     |
| 4. The earth; Material Creation   | 42. Man's Opposition to God, Antichrist                             |
| 5. Grace, Favor   | 45. Preservation  |
| 6. Man, Man's Wisdom and Labor  | 46. Herod's Temple, Man Without the Holy Spirit                     |
| 7. Completion, Spiritual Perfection   | 49. Jubilee   |
| 8. New Birth, New Creation, New Beginnings  | 50. Holy Spirit, Pentecost, Jubilee                                 |
| 9. God's Visitation, Judgment; as 3 x 3, it signifies the Gift and Fruits of the Spirit | 51. Divine Revelation; Peace  |
| 10. Divine Order; Law   | 52. Building Wall around Jerusalem                                  |
| 11. Imperfection, Disorder  | 55. Mercy   |
| 12. Divine Authority; Governmental Perfection   | 60. Pride   |
| 13. Depravity and Rebellion   | 65. Apostasy  |
| 14. Release, Deliverance  | 66. Idol Worship  |
| 15. New Direction   | 70. Universality, Restoration of All Things                         |
| 16. Love  | 76. Cleansing or Blotting Out                                       |
| 17. Victory   | 100. God's Election of Grace, Children of Promise                   |
| 18. Bondage, Oppression   | 119. The Call to Resurrection (yet falling short)                   |
| 19. Faith   | 120. Probationary Period Awaiting the Outpouring of the Holy Spirit |
| 20. Redemption  | 144. The First Resurrection Saints                                  |
| 21. Trouble, Distress   | 153. Gathering the Sons of God                                      |
| 22. Sons of Light, Sonship  | 200. Insufficiency  |
| 23. Death   | 210. Time of Jacob's Trouble (see 21)                               |
| 24. Priesthood  | 220. Light (see 22)   |
| 25. Forgiveness of Sins   | 276. The Flesh, Satan, Babylon                                      |
| 26. Gospel of Christ  | 390. No King in Israel (see 39)                                     |
| 27. Preaching the Gospel  | 414. Cursed Time  |
| 28. Eternal Life  | 434. Judged Time  |
| 29. Departure   | 490. Blessed Time (see 49)  |
| 30. Blood of Christ, Dedication, Spiritual Maturity                                     | 600. Warfare in the World (see 60)                                  |
| 31. Offspring   | 666. Man's Authority Over God's Creation                            |
| 32. Covenant  | 888. Fullness of Christ's Body                                      |
| 33. Promise   | 1000. Glory of God, Completeness                                    |
| 34. Naming of a Son   | 49000. Creation's Jubilee   |
| 35. Hope  |   |
| 36. Enemy   |   |
| 37. Jesus, as The Word of God   |   |